

BOOKS Printed for J. Clarke, in
Duck-Lane ; and A. Wilde, in
Alderigate-Street.

A New Description of the WORLD : Or,
a Compendious Treatise of the Empires,
Kingdoms, States, Provinces, Countries, Islands,
Cities, and Towns of *Europe, Asia, Africa* and
America : In their Situation, Products, Manu-
factures and Commodities, Geographical and
Historical. With an Account of the Natures of
the People, in their Habits, Customs, Wars, Re-
ligions and Policy, &c. As also, of the Rarities,
Wonders and Curiosities of Fishes, Beasts, Birds,
Rivers, Mountains, Plants, &c. With several re-
markable Revolutions, and delightful Histories.
By S. Clark.

RHETORICES ELEMENTA;
Quæstionibus, et Responſionibus Explicata :
Qua ita formantur, ut *Quæstionibus* prorsus omiſſis,
vel neglectis, *Reſponſiones* ſolummodo integram
Rhetorices Institutionem Tyronibus exhibeant. Per
GUIL. DUGARD. In Uſum Scholæ *Merca-*
torum-ſciſſorum. Danda opera eſt, ut poſt hæc mi-
tia, ad incrementa quoque veniatur. Cypr. lib.
1. Epiſt. 5.

7 DE 71

THE *English Rudiments* of the LATIN
TONGUE, Explained by *Question*
and *Answer* : Which are ſo Formed, That a
Child omitting altogether the *Questions*, may learn
only the *Answers*, and be fully Inſtructed in the
Rudiments of the LATIN TONGUE.
By W. DUGARD, formerly Maſter of
Merchant-Taylorſ-School.



The Knowledge of Things Unknown:

Shewing the Effects of the PLANETS
And other Astronomical Constellations.

With the *Strange Events* that befall Men,
Women and *Children*, born under them.

Together with the *Husbandman's Practice*: Or,
Prognostication for ever; as teach *Albert*, *Alkind*,
and *Ptolomy*.

With the *Shepherd's Prognostication* for the Weather,
and *Pythagoras* his Wheel of Fortune.



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in Duck-Lane; and A. Walde, in Aldersgate-Street.
M.DCCXLIII.

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on purpose not to Tire Children, and Printed with
a Fair, Large and Pleasant Letter. The *Mat-*
ter, and *Method*, Plain and Easier than any
yet Extant.



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The B O O K of Knowledge :

Both *Necessary* and *Useful* for the Benefit
of all People.

Sunday.

IF the Nativity of our Lord come on *Sunday*, Winter shall be good, the Spring windy, sweet and hot, Vintage flourishing, Oxen and Sheep, multiplied, Honey and Milk plentiful; Peace and Accord in the Land; yea, all the *Sundays* in the Year profitable; they that be born shall be strong, great and shining; and he that flieth shall be found.

Monday.

IF it fall on a *Monday*, Winter shall be indifferent, Summer dry, or clean contrary; so that if it be rainy and tempestuous, Vintage shall be doubtful; in each *Monday* of the said Year, to enterprize any thing, it shall be prosperous and strong; who that flieth shall be found; Theft done shall be proved, and he that falleth into his Bed shall soon recover.

Tuesday.

IF it come on *Tuesday*, Winter shall be good, the Spring windy, Summer fruitful, Vintage, labour-some; Women die, and Ships perish on the Sea; in each *Tuesday* of the Year to begin a work, it will prosper; he that is born shall be strong and covetous; Dreams pertain to Age; he that flieth shall be found, Theft done shall be proved.

Wednesday.

Wednesday.

IF it come on the *Wednesday*, Winter shall be sharp and hard, the Spring windy and evil, Summer good, Vintage plentiful, good Wit easily found, young Men die, Honey sparing, Men desire to travel, and Shipmen sail with great Hazard that Year. In each *Wednesday* to begin a Work is good.

Thursday.

IF it come on *Thursday*, Winter shall be good, the Spring windy, Summer fruitful, Vintage plentiful; Kings and Princes in Hazard. And in each *Thursday* to begin a new Work prosperous; he that is born shall be fair of Speech, and worshipful; he that flieth shall soon be found; Theft done by Women shall soon be proved; he that falleth in his Bed shall soon recover.

Friday.

IF it come on *Friday*, Winter shall be marvellous, the Spring windy and good; Summer dry, Vintage plenteous, there shall be Trouble of the Air; Sheep and Bees perish; Oats dear; in each *Friday* to begin a Work it shall prosper; he that is born shall be profitable and lecherous; he that flieth shall soon be found: Theft done by a Child shall be proved.

Saturday.

IF it come on the *Saturday*, Winter shall be dark; Snow great, Fruit plenteous, the Spring windy, Summer evil, Vintage sparing in many Places; Oats shall be dear; Men sick, and Bees die. In no *Saturday* to begin a Work shall be good, except the Course of the Moon after it; Theft done shall be found; he that flieth shall turn again to his own. Those that are sick, shall long wail, and scarce they shall escape Death.

2. *Of the Birth of Children in the Days of the Week.*

ON the *Sunday* who that is born, shall be great and shining. **V**Who that is born on the *Monday* shall prosper, if he begin a *V*Work on that Day. **V**Who is born on the *Tuesday*, shall be covetous, and perish with Iron, and hardly come to the last Age; and to begin all things is good. He that is born on *Wednesday*, shall lightly learn *V*Vords. He that is born on *Thursday*, shall be stable and worshipful; and to begin all things is good. He that is born on a *Friday*, shall be of long Life and lecherous; and to begin all Things is good. He that is born on the *Saturday*, shall seldom be profitable; but if the Course of the Moon bring it hitherto.

3. *Of the Nature and Disposition of the Moon in the Birth of Children.*

The First Day Adam created.

IN the 1st Day of the Moon *Adam* was made; to do all Things is profitable; and that thou seeest in thy Sleep shall be well, and turn into Joy. If thou seemest to be overcome, nevertheless thou shalt overcome. A Child that is born shall soon increase, and be of long Life and Rich. He that falleth sick, shall long wail, and suffer a long Sickness. It is good to let a little Blood.

The Second Day Eve made.

IN the 2d Day of the Moon *Eve* was made; to do an Errand is good; to enterprize any Thing is profitable; as to buy and sell, and fly into a Ship to make away; and to sow Seeds. Theft done shall soon be found. **V**Whatsoever thou shalt see in Sleep, sudden Effect it shall have, whether it be good or Evil. To let Blood is good. A Child that is born shall soon wax, and he shall be a Lecherer, and if a *V*Voman, prove a Strumpet.

The

The Third Day Cain was born.

IN the 3d Day of the Moon *Cain* was born: Abstain from doing of any Thing, except thou wouldst not have it prosper: Draw up Roots in the Yard and the Field. These done shall soon be found. VVhosoever thou seest in thy Sleep is naught: The Man Child shall grow for the Time, but die young: A Sick Man that falleth in his Bed, shall travail, and not escape. To let Blood is good.

The Fourth Day Abel was born.

IN the 4th Day of the Moon *Abel* was born: VVhatsoever thou doest is good in each Travel. The Dream thou seest hath Effect, hope in God, and Counsel good. A Child that is born shall be a good Creature, and much praised. A Man that falleth Sick, either soon shall be healed, or soon shall die. It is good to let Blood.

The Fifth Day no Sacrament.

IN the 5th Day of the Moon do nothing of Errand nor VVork; To receive the Sacrament is dangerous. He that flieth shall be taken or kill'd. The Dream that thou shalt see shall be well. Beware that you reject no Counsel: a Child that is born shall die young: He that falleth in his Bed, soon shall die: To let Blood is good.

The Sixth Day send Children to School.

IN the 6th Day of the Moon, to send Children to School is good, and use Hunting: The Dreams that thou shalt see, shall not come to pass; but beware thou say nought to any Man, nor discover thy Counsel: A Child born shall be of long Life and sickly; a sick Man scarce shall escape. To let Blood is good.

The Seventh Day Abel was slain.

IN the 7th Day of the Moon *Abel* was slain: He that falleth sick shall die: He that is born shall

shall be of long Life; it is good to let Blood, and to take drink; a Dream that thou seest, long after shall be, who that flieth soon shall be found, and Theft also; to buy Swine, to tame Beasts, to clip Hair, and to take all manner of nourishing, is good: A sick Man if he take Physick, he shall be heal'd.

The Eight Day good to do any Thing.

AND in the 8th Day of the Moon, whatsoever thou wilt do is good; all things that thou wilt treat of: To go in Counsel: To buy Manciples and Beasts: To change Folds of Sheep: To lay Foundations: To sow Seeds: To go in a way; a Child that is born shall be sick and die young: But if he live, he shall be a Purchaser: A Dream shall be certain, and soon shall be: If thou seest sorry Things, turn them to the East: Tho' an old Man wax sick, he shall live; Theft done shall be found; to let Blood it behoveth in the midst of the Day.

The Ninth Day Lamech was Born.

AND in the 9th Day of the Moon *Lamech* was born: To do all Things is profitable: VVhat thing thou wilt enterprise shall come to good effect. A Dream that thou seest shall come in the Day following, or in the second Day; and thou shalt see a Sign in the East, and that shall appear in Sleep only, within 11 Days it shall come to pass. A Child born, in all things shall be a Purchaser and good, and of long Life; a sick Man shall wail much and arise. VVho shall be chased shall not be found; and who that is oppressed shall be comforted. Presume thou not to let Blood.

The Tenth Day Noah was Born.

AND in the 10th Day of the Moon was born the Patriarch *Noah*. VVhatsoever thou wilt do shall pertain to Light: Dreams be in vain, and within four Days shall come without peril. A Child
th

that is born shal see many Countries, and die old. Whatsoever is lost shall be hid : Who that is bound shall be unbound : Who that flieth, after shall be found : Who that falleth in Travail without Peril, shall be delivered : Who that falleth sick in his Bed, he shall long abide. To let Blood is good.

The Eleventh Day Shem was born.

AND in the 11th Day of the Moon *Shem* was born ; it is good to procure a Journey, to make a VVedding : A Dream within 4 Days fulfilled. A Child is born shall be of long life and religious, and he shall have a Sign lovely in the Forehead, or in the Mouth, or in the Eye ; and in the latter Age he shall be made better. A VVench shall have a Sign that she shall be learned with VVisdom. To travel is good, and to change Folds of Sheep from place to place. He that is sick, if long sick, shall be healed. Each Day to let Blood is good.

The Twelfth Day Canaan born.

AND in the 12th Day of the Moon was born *Canaan*, the Son of *Cham*, Nothing thou shalt begin, for it is a grievous Day. A Dream shall be certain, and Joy to thee after : That thou seeft within nine Days shall be fulfilled. To wed and to do Errands is profitable : That is lost shall be found : A Child that is born shall be of long Life, angry and honest : A sick Man shall be grieved, and arise : VVho that is taken shall be let go ; Theft done shall be found : To let Blood at Even is good.

The Thirteenth Day Noah planted Vines.

AND in the 13th Day of the Moon *Noah* planted Vines ; so that to plant Vines, and to gather Grapes is good : After that thou wakest, thy Dream shall be, and within four Days come to Gladness, but take heed of Psalms and Orisons. A Child born shall come to Adversity, he shall be

angry,

angry, and not long of Life. Who that is bound shall be loosed; that is lost shall be found. Who that waxeth sick, long time shall travail, and seldom shall recover, but die. To wed a Wife is good; and each Day let Blood.

The Fourteenth Day Noah blessed all Things.

THE 14th Day of the Moon is a good Day and a glad; *Noah* blessed all Things: Whatsoever thou wilt do, shall come to thee to good Purpose: A Dream within six Days shall be. To make Wedding is good, and to go in the way. Ask of thy Friend, or thine Enemy, and it shall be done to thee. A Child that is born shall be a Traytor: The sick Man shall be changed and rise, and healed by Medicine. To let Blood is good.

The Fifteenth Day Confusion of Languages.

AND in the 15th Day of the Moon, Tongues were divided: Do no Work, begin no Work, for it is a grievous Day. A sick Man shall long travail, but he shall escape: A Dream that thou seeest, nothing shall annoy, but come to good Event: A Child born shall die young; that is lost shall be found. To let Blood is good.

The Sixteenth Day Pythagoras was born.

AND in the 16th Day of the Moon *Pythagoras* was born, the Author of Philosophy: To buy and sell is good, and to tame Oxen and other Beasts: A Dream is not good, after long time it shall come and it shall be harmful: To take a Wife and make a Wedding is good; Folds of Sheep from place to place to change is good; a Child that is born shall be of long Life, but he shall be poor, forsworn and accursed: A sick Man, if he Change his place, he shall live. To let Blood is good.

The Seventeenth Day ill to be an Ambassader.

IN the 17th Day of the Moon it is evil to do any Errand; a Dream that thou seest, after long time shall be, or within 30 Days; a Child that is born shall be silly; he that is much sick shall be grieved, and arise; he that is lost shall be found; to send Children to School, to be wedded, to make Medicine, and to take it, is good; but not to let Blood.

The 18th Day good to enterprize any Thing

AND in the 18th day of the Moon it is good for all things to be done, namely, to begin Houses, and to set Children to School: Dreams are good, and shall be done within 20 days; who that Sicknes hath shall soon rise, or long be sick, and then recover; Theft shall be found; a Manchild now born, shall be valiant and eloquent, proud, unpeaceable, and not long of Life; a Maidchild then born, shall be chaste, laborious, serviceable, and better in her latter Age; they shall both be marked about the Knees. Not so hardy be thou as to let Blood this Day.

The 19th Day, a Day indifferent.

IN the 19th Day of the Moon it is indifferent to begin any thing; Dreams shall come within 20 days; who that hath Sicknes shall soon rise if he take Medicine: Theft done shall not be found; a Manchild then born, shall be true, wise, ever waxing better and better in great Worship, and have a Mark in the Brow; a Maid-child then born, shall then be right sick, yet wedded to one Man. That Day is good to Bleed.

The 20th Day Isaac blessed his Son.

AND the 20th Day of the Moon *Isaac* blessed his Son; whatsoever thou wilt do is good; a Dream that thou seest shall appear, but tell it to no Man; to make a Wedding is good; to buy a Servant, to build Houses, to change Folds of Sheep from place

to place; to tame Beasts, and to sow Seeds is good; any Child that is born shall be a Fighter, and he shall have Money arriving; what is lost shall be found: To change Bees is good: A sick Man shall long to wail, or soon arise; to let Blood at Even is good.

The 21st Day Saul was born.

IN the 21st Day of the Moon *Saul* was born, first K. of the *Jews*. A Dream is true and will come to pass within 4 Days: A Child that is born shall find much evil, he shall be a Thief, and witty, or a Traytor and rebellious: *Esau* took the last Blessing of his Father: It is good to heal Swine and other Beasts: It behoveth to abstain from gaming: To go in the way is good: A sick Man shall arise: Theft shall be found: Let no Blood neither Day nor Night.

The 22d Day Joseph was born.

IN the 22d Day of the Moon *Joseph* was born, it is a Day of Holiness: If thou doest any Errand thou shall find it grievous: Dreams shall be certain, and shall come to Joy: A Child born in all Days shall be a Purchaser, merry, fair and religious: A sick Man both late is confirmed and healed: Bees to change from place to place is good, and to let Blood all Day is good.

The 23d Day Benjamin was born.

IN the 23d Day of the Moon *Benjamin* was born: Son of the right side, the East of the Patriarch *Jacob*: VVhatsoever thou wilt do is good: A Dream that thou seest shall turn to Joy, and nothing shall trouble thee, and other while it was wont to fall within 8 Days: To take a VVife is good, to make VVedding, to lay Foundations, to open new Earth, and to tame Beasts is good: A Child born shall be an Outcast, and many Adventures he shall have, and in Sins he shall die: A sick Man shall arise: It is good to let Blood.

The

The 24th Day Goliath was born.

IN the 24th Day of the Moon *Goliath* was born. A Dream that thou see'st, signifieth thy Health, and nothing shall annoy. A Child born shall be sudden in his Actions, and do wonderful Things; a sick Man shall languish and be healed; to let Blood before their Hour is good.

The 25th Day the Plagues of Egypt.

IN the 25th Day of the Moon our Lord sent Signs into *Egypt* by *Moses*, and each Day he passed the Red Sea. He that taketh the Sacrament, shall die a perillous Death. Fear is threatned. The Dream signifieth hard things, and within 10 Days, it was wont to come early, then bow thy Head to the East; a Child born shall be an evil Man, many Perils he shall suffer. A sick Man shall sustain Injury, and scarce shall escape. It is good to let Blood.

The 36th Day Moses dried the Red-Sea.

IN the 26th day of the Moon *Moses* dried the Red Sea. In that Day *Jonathan* the Son of *Saul* was born, and *Saul* died with his Sons; thou shalt begin nothing. The Dream shall be certain, and turned into Joy. Pilgrims must beware of Spies and Enemies. A Child born shall be full lovely, but neither rich nor poor. A sick Man shall travail and arise: If he have a Dropsie he shall die. To let Blood a little is needful.

The 27th Day Manna sent.

IN the 27th Day of the Moon, our Lord rained *Manna* to the Children of *Israel*; whatsoever thou wilt do is good; use Diligence; a Dream that thou see'st shall come either to Good or Evil. A Child born shall be of long Life, and most Loved, and if a Man, neither rich nor poor: A sick Man shall rise to Life, he shall be holden in much Languor, but shall be healed: Folds of Sheep to change from place to place.

rn. A ce is good. To let Blood in the Evening is good.

The 28th Day good to pitch Tents.

and sudden a sick Blood Sign and die a dream t was East, ls he and the Sain shal and ane Spie rely, wail To ned hou hou hild if a e to hal e to fac

N the 28th day of the Moon, VVar may begin, and Tabernacles fixed in the Defart; whatever thou do is good. A Dream that thou seeft shall turn to Joy; a Child born shall be much Loved; he shall be holden in Sicknefs; a sick Man that falleth in Infirmitie, soon shall be faved; to let Blood in the Even is good.

The 29th Day the Jews go into Canaan.

N the 29th Day of the Moon the Jews went into the Land of Canaan; Herod, the King cut off the childrens Heads; begin nothing; the Dream shall be certain and good, gladnefs and Joy signifieth; an errand begun, is good to fulfil; to take a VVife is good, but make no Dowry nor Testaments; a Child born shall be of long Life, wife, holy, and meek. To fish and hunt is good; a sick Man shall not be grievously Sick, but escape; it is good to let Blood.

The 30th Day Samuel born.

AND in the 30th day of the Moon, Samuel the Prophet was born; whatsoever thou wilt do is good; a Dream that appeareth in thee, certain and within two Days thou shalt see, and thou shalt see a red Sign in the East within 9 days; a Child born shall be of long Life, and profitable, and well measured in each thing; a sick Man shall nigh come to Death; in no manner let Blood; these and many other pertain to Men, as the course of the Moon followeth.

4. Of Saturn and his Disposition.

Saturn is the first Planer, and the wickedest, and he beginneth the Zodiack but once in 30 years, he reigneth in each Sign 2 years and a half, which is in the 6 Signs 15 years, and all the 12 Signs 30 years

years; and also there are 12 Signs in the Zodiac so are there 12 Months in the Year, each Sign to a Month; wherefore beware before, and look where *Saturn* is in 3 VVinter Signs, that is to say *Capricorn*, *Aquarius*, and *Pisces*, and all these 7 years and a half shall be scarceness and want of Corn, Fruit, Beasts, and all other Things; for in 3 Years Signs he hath might and most power to fulfill his Malice, if he be not hindred by Neighbourhood of any good Planet.

5. *What Thunder signifies in every Month of the Year.*

TThunder in *January*, signifieth the same Year great VVinds, plentiful of Corn and Cattle peradventure. Thunder in *February*, signifieth the same Year many rich Men shall die in great sickness VVinds, Plenty of Corn, and debate amongst People. Thunder in *April*, signifieth that same Year to be fruitful and merry, with the Death of wicked Men. Thunder in *May*, signifieth that Year, need scarceness and dearth of Corn, and great hunger. Thunder in *June*, signifieth that same Year, the VVoods shall be overthrown with VVinds, and great raging shall be of Lions and VVolves, and so like of other harmful Beasts. Thunder in *July*, signifieth the same Year shall be good Corn, and loss of Beasts; that is to say, their Strength shall perish. Thunder in *August*, signifieth the same Year sorrow wailing of many, for many shall be sick. Thunder in *September*, signifieth the same Year great VVind plenty of Corn, and much falling out between Man and Man. Thunder in *October*, signifieth the same Year great VVind, and scantness of Corn, Fruits and Trees. Thunder in *November*, signifieth the same Year to be fruitful and merry, and cheapness of Corn. Thunder in *December*, signifieth that same Year cheapness of Corn and VVheat, with Peace and Accord among the People.

Of good Days for Bleeding ; and ill Days for any Work.

In every Month be two evil Days, one in waxing of the Moon, and another in the VVaining : The Calendar sheweth them in their Hours. openly though ; in the which Days if any one take Sick-ness, or begin any new thing, it is great Grace if he recover it. farewell, or come to good ends. And there are 50 *Canicular*, or *Dog-days* ; that is to say, from the 15th Kalender of *August*, to the Nones of *September* ; in which Days it is forbidden by Astrology to all manner of People to let Blood, or take any sick ; yea, it is good to abstain from VVomen ; why, all that time reigneth a Star that is called *Canicula Canis*, in Latin ; a *Hound* in English : Now the aforesaid Star, *Canicula*, in the aforesaid 50 Days, called *Canicular Days*, are biting as a Bitch ; for the nature of the Star *Canicula*, is broiling and burning as Fire, and biting as a Bitch-VVhelp ; at that time the Heat of the Sun, and of the Star, is so fervent and violent, that Mens Bodies at Midnight, sweat as at Mid-day, and swelleth lightly, gloweth and brenneth ; and if they can be hurt, they be more sick than at any other time, very near dead. In these Days all venomous Serpents creep, and ingender, and so they overset hugely the Earth, in feeding of their kind, so that many Men die dead thereby ; in these times a Fire is good, night and day, and wholesome ; see the your Meats, and take heed of feeding violently,

And from the Eighteenth Kalender of *October*, to the seventeenth Kalender of *November*, look thou take no cold ; for then the pores of Man, of Earth, and of all things else settle, and they may not open again till the seventeenth Kalender of *April* ; VVherefore it is less harm for thee to take cold at *Christmas*, than at this time.

years; and also there are 12 Signs in the Zodiac so are there 12 Months in the Year, each Sign to 1 Month; wherefore beware before, and look where *Saturn* is in 3 VVinter Signs, that is to say *Capricorn*, *Aquarius*, and *Pisces*, and all these 7 years and a half shall be scarceness and want of Corn, Fruit, Beasts, and all other Things; for in 3 Years Signs he hath might and most power to fulfill his Malice, if he be not hindered by Neighbourhood of any good Planet.

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And from the Eighteenth Kalender of *October*, to the seventeenth Kalender of *November*, look thou take no cold ; for then the pores of Man, of Earth, and of all things else settle, and they may not open again till the seventeenth Kalender of *April* ; VVhere-fore it is less harm for thee to take cold at *Christmas*, than at this time.

7. *To know how a Man shall keep himself in Health.*

IF you will keep the Body long in Health, fly Anger, Wrath and Envy; and give thee to Mirth in measure; travel sadly, so that thou sweat not too much in the Summer, and namely the *Canicular Days*: fly all manner of strong Drinks and Spices, brenning Meats, especially their excess; fast not too long at Morn; sup not too late at Night; eat not too hastily, nor over much at once, and that which thou eatest chew it well; every time that thou eatest, rest a little after; sleep not after Dinner, except in *May, June, July, and August*; and yet the less that thou sleepest then, the better it is; to sleep well in the waxing of the Night, and be early up in the Morning, is the better; at every Day beware of Mists, that none enter into thee Fasting, for thereof cometh great Pestilence and Heat; and in great cold and pestilences eat much Garlick every Day, with nine Saffron Chieftains, and it will do thee much good; eat enough in Winter, and the Spring, but little in Summer; look thy Meat be well seasoned; in Harvest beware of Fruit, for they are not good, except they be given thee for Medicine: Of all manner Meats, sodden is the best; eat not too many Spices, nor eat but little at once, for better it were to eat Seven times in a day, than once thy Flesh is more nourishing than Fish; eat not much sour Meats, nor Salt, for they will make thy bones sore; look thy Drink be not too new, nor too old: Sweet powdered Meats be most wholesome of all Things, take measure, and more, for in measure rests Vertue.

8. *The Perilleous Days of every Month.*

IN the change of every Moon be two Days, the which, what thing soever is begun, late,

early it shall come to no good end, and the days be full perillous for many Things.

In *January*, when the Moon is 3 or 4 days old, In *February*, 5 or 7. In *March*, 6 or 7. In *April*, 5 or 8. In *May*, 8 or 9. In *June*, 5 or 15. In *July*, 3 or 13. In *August*, 8 or 13. In *September*, 8 or 13. In *October*, 5 or 12. In *November*, 5 or 9. In *December*, 3 or 13.

Astronomers say, That Six Days in the Year are perillous of Death; and therefore they forbid Men to let Blood on them, or take any Drink; that is to say,

The third Day of the Month of *January*.

The first Day of the Month of *July*.

The second Day of the Month of *October*.

The last Day of the Month of *April*.

The first Day of the Month of *August*.

The last Day going out of *December*.

These six Days with great diligence ought so to be kept, but namely the latter three, for all the Veins are then full. For then, whether Man or Beast be hit in them, within seven Days, or certainly within 14 Days, he shall die. And if they take any Drinks, within 15 Days they shall die; and if they eat any Geese in these 3 Days, within 40 Days they shall die: And if any Child be born in these 3 latter Days, he shall die a wicked Death.

Astronomers and Astrologers say, That in the beginning of *March*, the 7th Night, or the 14th Day, let the Blood of the Right Arm; and in the beginning of *April*, the 11th Day of the Left Arm; and in the end of *May*, 3d or 5th Day, on whether Arm thou wilt: And thus of all that Year thou shalt orderly be kept from the Fever, the falling Gout, the latter Gout, and loss of thy Sight.

9. *Ptolomeus's Rule for the Zodiack.*

E Ach Man's Body is ruled by a certain Sign of Zodiack.

Wherefore (as saith *Ptolomeus*) if thou be sick in a Limb, do not medicine unto that Limb, for it shall rather hinder than further. And namely, by Blood letting at that time. Thus shalt thou know how the Signs reign over our Limbs.

10. *Of the Twelve Signs.*

Aries, or the Ram, governeth the Head.

The Bull reigneth in the Neck, and in the Throat.

Gemini, or the Twins, rule the Shoulders, Arms, and Hands; and these Three are Signs of Spring.

Cancer, or the Crab, commandeth the Stomach, Limbs, Arteries, Milt, Liver and Gall.

The Lion reigneth in the Back, Sides, Bones, Sinews and Gristles.

Virgo, or the Maid, guideth the Womb, Midriff, and Guts. Also she reigneth otherwhile in the Stomach, Liver, Gall, and Milt, and other nutritive Limbs beneath the Midriff; and these Three are the Signs of Summer.

Libra, or the Ballance, holdeth the Navel, the Reins and lower Parts of the Womb.

The Scorpion keepeth the Bladder, the Buttocks, and other Privacies of Man or Woman.

The Sagittary dwelleth in the Thighs and Buttocks and these Three are Signs of Harvest.

The Capricorn reigneth in the Knees.

The Aquary, governeth the Legs and Ankles.

The Fish directeth the Feet, and these Three be the Signs of Winter.

of Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna.

The Disposition of the Planets.

Saturnus is the Cause of death, dearth and peace.

Jupiter is the cause of long Peace, Rest, and virtuous Living.

Mars is the Cause of Driness, Debate and War.

Sol is the Cause of Life, Health, and Waxings.

Venus is the Cause of lusty Love and Letchery.

Mercury is the Cause of much Speech, Merchandize and Flights.

Luna is the Cause of Moistness, great Waters, and violent Floods.

Saturnus's hour is good and strong to do all things that asketh Strength only, and to nought else, safe to Battle; for it is wondrous Evil. That Man or Woman that hath the Star *Saturn* to his Planet, he is melancholly black, and goeth swiftly; he hath a void Heart, wicked, and bitter as Wormwood; he will lightly be wrath; he is quarrelsome, witty, covetous and ireful, he eateth hastily, and is false, and inclining to lye, with shining eyes as a Cat; he hath in his Forehead a mark or bound of fire; he is poor, and his cloaths are rent unto a time. And thus he hath open Signs, and all his covetous is by other Mens Possession, and not by his own.

Jupiter's hour is good in all things, namely, Peace, Love, Accord: Who that hath this Star to his Planet, he is sanguine, ruddy, and goeth a large pace, neither too swift, nor too soft; his Stature loving and shining; he hath a fair Visage, lovely Resemblance, red Lips, fair Hair, broad face; good Brows; his Cloaths are good and strong; he is sweet, peaceable and soft.

Mars's hour is evil, and better by night than by day; for it is masculine on the night, and feminine

on the day; it is good to do any thing, but with great strength; by night it is good to enter Battle and also by day, but not so much good as by night. Who that hath this Star to his Planet, his making is not of good Defence, and oftentimes his Face is red with Blood; his Face is small and subtil, and laughing, he hath Eyes like a Cat; and all the days of his Life, he will accuse many Men of Evil; he hath a wound of a Sword in his Face; he is most choleric. And thus he hath open Signs.

Sat's hour is the worst of all other hours: No Man in this hour may do his will, save Kings and Lords, and that with great strength; whoso in this hour entereth Battle, he shall be dead there. Who that hath this Star to his Planet, he hath sharp Eyes, great Speech, and wicked Thoughts in his Heart, he is wicked and avaritious, neither white nor black, but betwixt both; he hath a mark in his Face, or a wound, and hath a wound in his Body of fire, and he is right wicked and grudging in his Deeds.

Venus's hour is good in all Things, and it is better on night than on day; ever till mid-day, at mid-day it is not good, for the *Sun* covereth it. On *Sunday*, the ninth hour is *Venus*'s hour, sue not the to any Lord or Potentate, for if thou do, thou shalt find him wrath. Who that hath this Star to his Planet, namely, if he be born by night in *Venus*'s hour, he is white, and hath a round Face, little Forehead, round Beard, he hath a middle Nose, and hairy Eyes, he is laughing and litigious, and hath a mark on his Face; his making is fair and plain, and oft-times his nether Lip is greater than the upper. And who that is born under *Venus* when she is in full power, he hath a sharp Nose, and somewhat crooked, fair Hair, soft Eyes.

with running Water, he is a Singer, he longeth after Games, and loveth them well.

Mercury's hour from the beginning to the middle, is good in all things, and from the middle to the end is hard; and it is not much better on night than on day, and each time of the night and day he standeth before the *Sun*, or behind; therefore he hath his Power much more by night than by day; from morn, till the fifth hour of the day he hath his hour, and from thence to midnight he hath no Power. Who then hath this Star to his Planet, he hath a sharp Stature, and a sharp long Face, long Eyes, long Nose, great Hairs on his Eyes, and thick, narrow Forehead, long Beard, thin Hair, long Arms, long Fingers, long Feet, long Head; he is meek and lovely, he will do each thing to certain space, he is more white than black, and oft-times right white, and he hath great Shoulders. And who is born more *Mercurius*, when he is not in his full Power, that is to say, from the first hour of the day to the ninth, he is black and dry, he hath crouched teeth and sharp, he hath a wound in his Body with Fire, he is scourged with Wands, or smitten with a Sword, and Men speak evil of him for Lying and Manslaughter.

The *Moon's* hour is right good, and right evil; from the fourth day to the seventeenth it is good, namely, as to those that are born in it; and from the seventeenth day to the twentieth, it is somewhat good, but not so good; and from the twentieth day, to the seven and twentieth day, it is evil, namely, to all those who are born in it. Whoso hath that Star to his Planet, and is born thereunder, when it is in full Power, he hath a plain and pale Face, sometime quarrelling, and doth his will to Men; he hath a seemly semblance, and he is

rich, and he hath mean Stature, neither too long nor too short; he hath strait Lips and hollow Eye. Who that is born under this Star, when it is not full Power, he hath a strait Face and dry, and malicious, he hath little Teeth, *Abulgnie*, that is to say, a white streak in the Ear.

The Condition of Man discovered by Creatures.

- 1 **N**aturally a Man is hairy as the Lion,
- 1 Strong and Worthy as the Ox,
- 3 Large and Liberal as the Cock,
- 4 Avaritious as the Dog,
- 5 Hardy and Swift as the Hart,
- 6 Debonair and True as the Turtle-Dove,
- 7 Malicious as the Leopard,
- 8 Gentle and Tame as the Dove,
- 9 Crafty and Guileful as the Fox,
- 10 Simple and Mild as the Lamb,
- 11 Shrewd as the Ape,
- 12 Light as the Horse,
- 13 Soft and Pitiful as the Bear,
- 14 Dear and Precious as the Elephant,
- 15 Good and Wholesome as the Unicorn,
- 16 Vile and Slothful as the Ass,
- 17 Fair and Proud as the Peacock,
- 18 Gluttonous as a Wolf,
- 19 Envious as the Bitch,
- 20 Rebel and Inobedient as the Nightingale,
- 21 Humble as the Pigeon,
- 22 Fell and Foolish as the Ostridge,
- 23 Provident as the Pismire,
- 24 Dissolute and Vagabond as the Goat,
- 25 Spiteful as the Pheasant,
- 26 Soft and Meek as the Chicken,
- 27 Moveable and Varying as the Fish,
- 28 Letcherous as the Boar,
- 29 Strong and Puissant as the Camel,

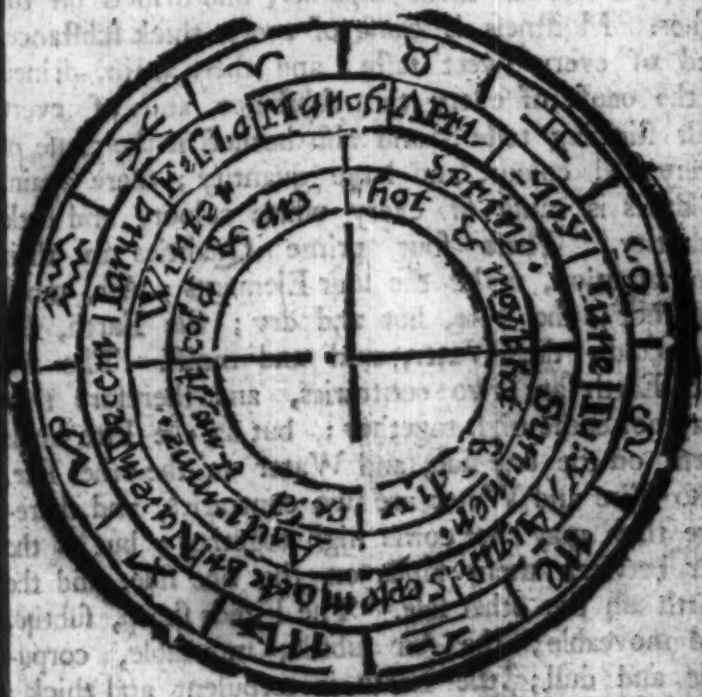
1 Traiterous as a Mule.

2 Advis'd as a Mouſe.

3 Reasonable as an Angel.

And therefore he is called the Little World, or ſe he is called All-Creatures, for he doth take part of all.

3 The Description of the Four Elements, and of the Four Complexions; with the Four Seasons of the Year, and the Twelve Signs for each Month.



IN each Man and Woman reigneth in the Planet in every Sign of the Zodiack, and every prime Quality, and every Element, and every Complexion; but not in every one alike; for in some reigneth one more, and in some reigneth another; and therefore Men be of divers Manners, as shall be made more apparent.

14. *Of the Four Prime Qualities.*

FOUR Prime Qualities there be ; that is to say Coldness, Heat, Driness, and Moisture, which be Contraries, and therefore they may not come nigh together without a mean ; for the hotness of the one side bindeth them together, and coldness of the other side. Also hotness and coldness are two contraries, and therefore they may not come nigh together without a mean ; for the moistness on the one side bindeth them together, and driness on the other. Moistness is cause of every thick substance, and of every sweet taste : and there again, driness is the cause of every thin substance, and of every four stinking taste ; and also hotness is the cause of every red colour, and large quantity ; there again, coldness is cause of every white colour, and little quantity. These four prime Qualities in their Combination, make the four Elements ; Air, moist and hot ; the Fire, hot and dry ; the Earth, dry and cold ; the Water, cold and moist. The Air and Earth are two contraries, and therefore they may not come nigh together ; but as the Fire binds them on the one side, and Water on the other side. Also Fire and Water are two contraries, and therefore they may not come nigh together ; but as the Air between them binds on the one side, and the Earth on the other side. The Fire is sharp, subtil, and moveable ; the Air subtil, moveable, corpulent and dull ; the Earth is corpulent and thick ; the Water is moveable, corpulent and dull. The Earth is corpulent, dull and immoveable. In the Heart of the Earth is the Center of the World ; that is to say, the midst point, and in every Center is Hell. And there again, about the Fire are the Stars, and about them is Heaven Crystalline ; that is to say, Waters of all Bliss, departed in nine Orders,

ers of Angels; then is Heaven in the highest Rooms and largest. And there again is Hell in the lowest, narrowest, and straitest place.

Right as there be four Elements, so there be four Complexions, according in all manner of Qualities to these four Elements.

The first Sanguine, that is to say, Blood gendered in the Liver, Limbs, and like to the Air.

The second is Choler, gendered in the Gall, and like thereto, and it is according to the Fire.

The third is Melancholly, gendered in the Melt, and like to the Dregs of Blood, and it accordeth to the Earth.

The fourth is Flegm, gendered in the Lungs, like to Gall, and according to the Water.

A Sanguine Man much may, and much coveteth, for he is most hot.

A Cholerick Man much coveteth, and little may, for he is hot and dry.

A Melancholy Man little may, and little coveteth, for he is dry and cold.

A Flegmatick Man little coveteth, and little may, for he is cold and moist.

A Sanguine Man is large, lovely, glad of cheer, laughing, and ruddy of colour, stedfast, fleshy, right hardy, mannerly, gentle, and well nourished.

A Cholerick Man is guileful, false, and wrathful, traiterous, and right hardy, small, dry, and black of colour.

A Melanchollious Man is envious, sorry, covetous, hard, false; guileful, dreadful, slothful, and clear of colour.

A Flegmatick Man is slumbry, sleepy, slow, slightful, rheumatick, dull, and hard of Wit, fat Visage and white of colour.

15 *The Year divided: With the Knowledge of the State of Man's Body by Urine.*

IN the Year be four Quarters, ruled by the four Complexions; that is to say, the *Spring*, *Summer*, *Harvest*, and *Winter*; *Spring* hath three Months; that is to say, *March*, *April*, *May*, and it is a sanguine Complexion. *Summer* hath also three Months; that is to say, *June*, *July*, and *August*; and this Quarter is cholerick Complexion. *Harvest* hath also three Months; that is to say, *September*, *October*, *November*, and this Quarter is melancholious Complexions. *Winter* hath also three Months; that is to say, *December*, *January*, and *February*, and this Quarter is flegmatick Complexion.

Each Day also these four Complexions reign; that is to say, from three after midnight, to nine, reigneth Sanguine; and from nine after mid-day, reigneth Melancholly; and from nine after mid-day, to three after midnight, reigneth Flegm.

Also in the four Quarters of the World, reigneth these four Complexions; that is to say, Sanguine in the East, Choler in the South, Melancholly in the West, and Flegm in the North.

Also the Complexions reign in the four Ages of a Man; that is to say, Choler, in Childhood, Sanguine in Manhood, Flegm in Age, and Melancholly in old Age. Childhood is from the Birth, to fourteen Years full down; Manhood is from thence to thirty years of Age, and from thence to fifty years; and old Age; from thence to fourscore years, and so forth to Death.

All these four Complexions reign in the four Parts of man's body.

Choler reigneth in all the soulet limbs, from the breast upwards.

Sanguine

the Sanguine reigneth in all small limbs, from the
drift to the weland.

the And Flegm reigneth in all nourishing limbs, from
reins to the midriff.

three And Melancholly reigneth in all limbs, from the
ans downward.

three Wherefore every man's urine is cast in four ; that
to say, corkil superface, midst of the ground, every
part of the urine to his part of man's body; and
Sept erefore to four things in every urine we must take
ed, that is to say, substance, quantity, colour, and
three content. There substances there are ; that is too
and, thick, thin, and middle.

ple Thick substance betokeneth very much moistness.

Thin substance betokeneth much driness.

gn A middle substance betokeneth temperance,

ine Also three quanties be in urine : that is to say,
uch, little, mean.

lay Much quantity betokeneth great cold.

lay Little quantity betokeneth temperance.

eth Also take heed of the taste, whether it be sweet
in not.

the Sweet taste betokeneth health ; and other taste be-
keneth sickness.

a Also in Urines be twenty colours, of the which
ine the first ten betokeneth cold, and the other ten betoken
eat.

en The ten colours that betoken cold, are these :

to The first is black, as dark cold, and cometh of
vid going before.

s ; The second is like to Lead, and these two betoken
nd Mortification.

ur The third is white and clear as water.

he The fourth is lactick, like to whey.

ine The fifth is carapose, like gray russet, or to camel's
air.

The sixth is yellow, like to fallow Leaves falling off Trees; and those four colours betoken indigestion.

The seventh is sub-pale, that is to say, not full pale.

The eighth pale, like to some sodden flesh.

The ninth is subitrine, that is to say, not full itrine.

The tenth is itrine, like to pomfistern, or right yellow flowers.

And these four colours betoken Digestion.

Now we have seen the colours which betoken Cold, so we will see the other ten which betoken Heat.

The first is subruse, that is to say, not full ruse.

The second ruse, like to fine Gold.

And those two colours betoken perfect digestion: So the Urine be the middle of Substance, middle of Quantity, sweet Taste, and without Contents.

The third is subruse, that is to say, full red.

The fourth is red like Saffron-diet.

The fifth is sub-rubicund, that is to say, not full rubicund.

The sixth is rubicund, like a strong flame of fire. And these four Colours betoken passing Digestion.

The seventh *Ynopose*, like to White-wine.

The eighth is *Kinanos*, like to rotten Blood.

And these two betoken adustion.

The ninth is green as the cole-stock.

The tenth is as black as clear Black-horn, and this Black cometh of a Green going before. And these two betoken adustion and death.

In Urine be eighteen Contents, that is to say circle, amplus, grains, clouds, scum, matter, fat,

ess, humours, blood, gravel, hairs, scalds, bran-
rinodose, sperm, dust, eskes sediment, or Ypostas.

The circle sheweth all the qualities of the head.

Ampul, that is to say, Creme, sheweth also the
rain disturbed.

Grains betoken Rheum and Glut.

Clouds sheweth Vice in the small Limbs.

Scum, that is to say, foam, sheweth ventosis,
and often the Jaundies.

Matter, that is to say, quitura, sheweth vice of
the Reins, of the Bladder, or the Liver.

Fatness, as oil drops, sheweth the wasting and
dissolution of the body, namely of the loins.

Humour, like gleet, or like dregs of blood, or
rotten gall; it washeth vice in the midriff, or
above, or beneath.

Blood sheweth vice of the liver, or of the reins,
or of the bladder.

Gravel sheweth the stone.

Hairs sheweth the dissolution of the fatness of
all the body, especially the reins.

Scaws and bran, sheweth the third spice of Fe-
verick incurable.

Sperm, that is to say, Mankind sheweth too
much lechery.

Dust sheweth the gout, or a woman conceived.

Eskes, the privy-hardness to be grieved.

Sediment, that is to say, Clods in the ground of
the urine, or breaking upward.

The circle, called Ypostas, that is to say, the
ground, and it hath most signification of all, and
namely of the lower Parts.

Of every Man's body be four principal Limbs;
that is to say, foulet limbs, small limbs, nourish-
ing limbs, and gendring limbs.

Soulet limbs be the brains, and all that are there about down to the weland.

Small limbs be the heart and the lungs, and all that be about them, betwixt the weland and the midriff.

Nourishing limbs be the liver, milt, gall, and guts, and all that be about them, betwixt the weland, and the midriff, and the reins.

Gendring limbs, be the Reins, Bladder, Privy-hardness, and the Limbs about from the Reins downward.

19 *An A, B, D, whereby thou mayest know of what Planet every Man is born, his Fortune, and Time of Death.*

A E. 1. I. S. 1, B. K. 2. Q. R. 2. G. L. 3. D. M. 4. C. D. 6. U. 2. T. 7. F. 8. P. 1. X. 9. Divide this by 9 unto a Hundred, and if 1 or 8 be over, then the *Sun* is his Planet; if 2 or 9 be over, then *Venus* is his Planet; if 3 be over, then he is of *Mercury*; if 4 be over, then he is of the *Moon*; if 5 be over, then he is of *Saturn*; if 6 be over, then he is of *Jupiter*; if 7 be over, then he is of *Mars*.

Adam 31. Aen 1. Aldon 25. Nufos 12.

Benafter is in 9. Becus 9. David 9.

Also here followeth another *A, B, C*, to know by, of what Sign in the Zodiack every Man is; that is to say, under what Sign he is born, and to which Sign he is most like. Also hereby thou mayest know his Fortune, and the moment in the which he will die. Also hereby thou mayest know thy Fortune, and the Fortune of many Things as Towns, Cities, and Castles.

ere- A 2. B 2. C 20. D 41. E 5. F 24. G
H 20. I 10. K 13. L 42. M 12. N
al 2. O 21. P 21. Q 24. R 27. S 22. T
the 1. V 13. X 20. Y 20. Z 7.

If thou wilt know by this *A, B, C*, any Man,
and is said before, take his Name, and his Mother's
the Name: And also if thou wilt know of any Town
by this *A, B, C*, as it is said before, then take
that Town's Name, and the Name of the City
Jerusalem, for that is the Mother of all Towns,
and then account the Letters of the Names by the
Number of this *A, B, C*, and when thou hast all
done, divide this by 28, and if 1 or 2 be over,
then that thou seek'st belongeth to the *Weather*, and
if 3 or 4 or 5 be over, than that which thou seek'st
belongeth to the *Bull*, and if 6 or 7 be over, then
belongeth it to the *Twins*; and if 8 or 9 be over,
then belongeth it to the *Crab*; and if 10, 11 or 12,
then belongeth it to the *Lion*; and if 13, 14, then
belongeth it to the *Virgin*; if 15 or 16 be over,
then belongeth it to the *Balance*; and if 17, 18, or
19, then belongeth it to the *Sagittary*; and if 21, 22,
or 23, then belongeth it to the *Capricorn*; and if 24,
or 25, then belongeth it to the *Aquary*; and if 26,
27, or 28, then belongeth it to the *Fish*.

Another Alphabet.

ow
s;
to
ou
he
w
ga
2
D
I
it is, by the other Number divided by Nine,

A	3	G	2	N	25	T	2
B	4	H	5	O	12	U	23
C	2	I	3	P	13	X	98
D	2	K	5	Q	14	Y	56
E	2	L	6	R	8	Z	58
F	4	M	25	S	13		

18. To know the Weather what shall be all the Year after the Change of every Moon, by the Prime Days.

Sunday prime, dry Weather.
 Monday prime, moist Weather.
 Tuesday prime, cold and windy.
 Wednesday prime, marvellous.
 Thursday prime, fair and clear.
 Friday prime, fair and foul.
 Saturday prime, Rain.

19. A Rule to know upon what Letter, what Hour, what Minute, as followeth.

Prime upon Hours and Minutes.

A	29	9
B	4	5
C	13	1
D	20	18
E	28	21
F	12	4
G	13	40

Evermore thus reigneth the Seven Planets : First reigneth Saturn, then Jupiter, then Mars, then Sol, then Venus, then Mercury, and then Luna. Saturn is Lord on Saturday, Jupiter is Lord on Thursday, Mars is Lord on Tuesday, Sol on Sunday, Venus on Friday, and Mercury on Wednesday, and Luna on Monday : Saturn, Jupiter, Mars, Sol, and Mercury, are Masculine, that is to say, Man-kind : Venus and Luna are Feminine ; that is to say, Womenkind : Saturn, Mars, and Luna, are evil Planets : Jupiter, Sol, and Venus, be good Planets ; Mercury is changeable,

On *Saturday*, the first Hour after midnight reigneth *Saturn*, the second hour *Jupiter*, the third hour *Mars*, the fourth hour *Sol*, the fifth hour *Venus*, the sixth hour *Mercury*, the seventh hour *Luna*.

And then again *Saturn* the eighth hour, and *Jupiter* the ninth hour, *Mars* the tenth hour, *Sol* the eleventh hour, *Venus* the twelfth hour, *Mercury* the thirteenth hour, and *Luna* the fourteenth hour.

Then again the third time, *Saturn* the fifteenth hour, *Jupiter* the sixteenth hour, *Mars* the seventeenth hour, *Sol* the eighteenth hour, *Venus* the nineteenth hour, *Mercury* the twentieth hour, and *Luna* the one and twentieth hour.

And again the fourth time, *Saturn* the 22d hour, *Jupiter* the 23d hour, *Mars* the 24th hour; and then beginneth *Sol* in the hour after midnight on *Sunday*, *Venus* the second hour, *Mercury* the third hour, *Luna* the fourth hour, *Saturn* the fifth hour; and so forth hour by hour, and planet by planet, in order as they stand, each planet to his own day, reigneth evermore certainly the first hour, the eighth hour, the fifteenth hour, and the 22d. hour, and so forth, every one after another; and next after that reigneth the planet that is next in order, as thus, *Saturn*, *Jupiter*, *Mars*, *Sol*, *Venus*, *Mercury* and *Luna*.

20. *Of the most best and profitablest Days that be in the Year to let Blood.*

IN the beginning of *March*, that is to say, the sixth and the tenth day, thou shalt draw out Blood out of thine Arm.

In the beginning of *April*, of the Left Arm, and that in the 11th day for thy sight. In the end of *May*, of which Arm thou wilt, and that against the Fever; and if thou so doest, neither thou

thou shalt lose thy Sight, nor thou shalt have no Fevers how long soever thou livest.

*Quod retinente vita & non sit Mortis imago
Si semper fuerint vivens marietur & infra.*

	Good-hap	Mis-hap	Mis-hap	
	1	13		
Best		14	24	
	3	16	26	
	4	17	23	
Best	6	18	27	
	11	8	10	
		20		

Sorrow Death

Est versper Esplanon Deam puelle Philosophie.

	7	99		
Vita Vita	5	21	28	
	9	22	29	
	12	25	30	
	17			
Vita		105	105	

Heaviness

*Collige per numeros aliquid cupus esse phandre
junga simulatum; feriæque diem.*

A	3	K	15	R	4
B	6	L	21	S	29
C	12	M	10	T	28
D	20	N	22	V	4
E	26	O	29	X	3
F	25	P	14	Y	6
G	3	Q	16	Z	9

Sunday	13	Thursday	11
Monday	18	Friday	15
Tuesday	15	Saturday	26
Wednesday	25		

Thus endeth the Sphere of Platon.

Whosoever

Whofoever on the Seventh day of *March* is let
Blood in the right Arm, and on the Eleventh
y of *April* in the Left Arm, he shall not lose
e Sight of his Eyes.

In the four or five last days of *May*, if both Arms
let Blood, he shall have no Fevers.

Whofoever in the first Day of each Month falleth
any Infirmary, the third day ensuing is to be
ared, which, if he pass, he shall escape till thirty
ays. Whofo falleth on the second day, though
be long sick, he shall be delivered. He that fal-
th in the third day at next Change shall be de-
vered. He that falleth sick in the fourth day, he
all be grieved to the twenty eighth day, which if
e pass, he shall escape. He that falleth sick the
th day, though he suffer grievously he shall es-
pe. He that falleth the sixth day, though he
em to be healed, nevertheless, in the fifth day of
e other Month he shall be dead. He that falleth
e seventh day with Grief, he shall be delivered.
e that falleth the eighth day, if he be not whole
t the twelfth day, he shall be dead. He that fal-
th the ninth day, though it be with great grief,
e shall escape. He that falleth on the tenth day,
ithout doubt he shall be dead. He that falleth
e eleventh day, he shall be delivered the next
ay. He that falleth the twelfth day, except he
e delivered within two days, within fifteen he
all be dead. He that falleth sick the thirteenth day.
all the eighteenth day he shall be sick, which if he
ass, he shall escape. He that falleth sick the four-
teenth day, shall abide sick to the fifteenth day, and
he shall escape. He that falleth sick the fifteenth
ay, except he recover within eighteen days, he
all be dead. He that waxeth sick the sixteenth
day

day, though he be grieved twenty four days, the twenty eighth day shall escape. He that waxeth sick the seventeenth day, he shall die the tenth of the next Month. He that waxeth sick the eighteenth day soon shall be healed. He that waxeth sick the nineteenth day, also shall escape. He that waxeth sick the twentieth day, in the fifth day he shall escape; but nevertheless in the month following he shall be dead. He that waxeth sick the twenty first day, except he run into peril of death within ten days of the other month, he shall be delivered. He that waxeth sick the twenty second day except he run into peril of death within ten days of that other month he shall be delivered. He that waxeth sick the twenty third day, though it be with the grievousness of Pain, in the other month he shall be delivered. He that waxeth sick the twenty fourth day, in the twenty seventh day he shall be delivered, but nevertheless in the month following he shall be dead. He that waxeth sick the twenty fifth day, though he suffer a little nevertheless he shall escape. He that waxeth sick the twenty sixth day, though he suffer to the utter passing, nevertheless in that other month he shall be delivered. He that falleth sick in the twenty seventh day, it menaceth Death. He that falleth sick in the twenty eighth day, it menaceth Death. He that falleth sick in the twenty ninth day, but a little and a little in that other month, he shall be delivered. He that falleth sick on the thirtieth day it is a doubt whether he shall pass any of these. Also he that waxeth sick on the 31st day, whether he shall escape it is unknown.

Here followeth the Nature of the Twelve Signs.

Aries is hot and dry, of the Nature of the Fire, and governs in the Head and Face of Man, and it is good for bleeding when the Moon is in save in the part it governeth and ruleth.

Taurus is evil for bleeding.

Taurus is dry and cold, of the Nature of the Earth, and governeth the Neck, and the Knot under the throat, and is evil for bleeding.

Gemini is evil for bleeding.

Gemini is hot and moist, of the Nature of the Air, and governeth the Shoulders, the Arms and hands, and is evil for bleeding.

Cancer is indifferent for bleeding.

Cancer is cold and moist, of the Nature of Water, and governeth the Breast, the Stomach, and the Milt, and is indifferent, neither too good, nor too bad for letting Blood.

Leo is evil for bleeding.

Leo is hot and dry, of the Nature of Fire, and governeth the Back and the Sides, and is evil for blood-letting.

Virgo is indifferent for bleeding.

Virgo is cold and dry, of the Nature of the Earth, and governeth the Womb, and the inward part; and is neither good nor evil for bleeding, but between both.

Libra is right good for bleeding.

Libra is hot and moist, of the Nature of the Air, and governeth the Navel, the Reins, and the lower Parts of the Womb, and is very good for bleeding.

Scorpio is indifferent for bleeding.

Scorpio is cold and moist, of the Nature of the Water, and governeth the Members of Man, and

is neither good nor bad for bleeding, but indifferent between both.

Sagittarius is good for bleeding.

Sagittarius is hot and dry, of the Nature of Fire, and governeth the thighs, and is good for bleeding.

Capricornus is evil for bleeding.

Capricornus is cold and dry, of the Nature of the Earth, and governeth the Knees, and is evil for bleeding.

Aquarius is indifferent for bleeding.

Aquarius is hot and moist, of the Nature of Air, and governeth the Legs, and is neither good nor evil for bleeding.

Pisces is indifferent for bleeding.

Pisces is cold and moist, of the Nature of Water, and governeth the Feet, and is neither good nor evil for bleeding, but indifferent.

No Man ought to make Incision, nor touch with Iron the Members governed of any Sign, the Day that the Moon is in it, for fear of the great Effusion of blood that might happen.

Nor likewise when the Sun is in it, for the great Danger and Peril that might follow thereof.

22. *The Anatomy of Man's Body, with the Number of the Bones, which are in all Two hundred forty eight.*

IN the top of the Head is a Bone that covereth the Brain, the which *Ptolomeus* calleth the Capital Bone. In the Skull be two Bones, which he called *Parietal*, that holdeth the Brain close and steadfast. And more lower in the Brain, is a Bone called the crown of the Head; and on the one side and on the other be two Holes, within the which is the *Pallat* or Roof bone. In the Part

Behind the Head be four little Bones, to which
the Chain of the Neck holdeth. In the Nose be
two Bones. The Bones of the Chaps above, be
even, and of the nether Jaw be two, above the
opposite of the Brain, there is one behind, named
collateral. The Bones of the Teeth be thirty eight
before, four above, and four underneath; sharp
edged for to cut the Morfels; and there are four
sharp, two above, and two underneath, and are
called *Conines*, for they belike Conies Teeth: Af-
ter that are sixteen, that be as they were Ham-
mers, or Grinding-teeth, for they chew and grind
the Meat which is eaten; and there are four above
on every side, and four underneath. And then the
four Teeth of *Sapience* on every side of the Chaps,
one above, and one underneath. In the Chin
from the Head downward are thirty Bones called
knots or Joints. In the Breast before, be seven
bones, and on every side twelve Ribs. By the
Neck, between the Head and Shoulders, are two
bones, named the *Sheers*, and the two Shoulder-
blades: From the Shoulders to the Elbows in each
arm, is a Bone called *Adjutor*. From the Elbow
to the Hand-bone, in every Arm, be two Bones
that are called *Cannes*: In each Hand be eight
bones: Above the Palm be four Bones, which
are call'd the *Comb* of the Hand. The Bones in
the Finger in each hand be fifteen, in every Fin-
ger three. At the end of the ridge are the *Huckle-*
bones, whereto are fastned the two Bones of the
Thighs. In each Knee is a Bone called the *Knee-*
bone. From the Knee to the Foot in each Leg be
four Bones, called *Cannes*, or *Marrow-bones*.
In each foot is a Bone called the *Ankle* or *Pin* of
the Foot: Behind the Ankle is the *Heel-bone* in
each Foot, the which is the lowest part of a Man;
and

and above each Foot is a Bone, called the hollow bone. In the plant of each foot be four bones, they are the Tombs of the foot, in each of which are five bones; the bones of the Toes in each foot are fourteen. Two bones are before the Belly for to hold it stedfast with the two Branches. Two bones in the Head, behind the Ears, called *Ocularis*; reckon not the tender bones of the end of the shoulders, nor of the sides, nor of divers ligaments and spelders of bones, for they are comprehended in the number aforesaid.

23. *The Use and Order of Phlebotomy, with Names of the Veins, and where they rest.*



THE Vein in the midst of the Forehead sheweth how to be letten Blood for the Ache and Pain of the Head, and for Fevers, Lethargy, and for the Melancholicum in the Head.

About the Ears, behind the two Veins, which be let blood to give clear Understanding and virtue of light hearing, and for thick breath and for doubt of measles or leprosy.

In the Temple be two Veins, called the Arteries, that they hear; which are let Blood, for to diminish and take away the great repletion, and abundance of blood that is in the Brain, that might annoy the Head and Eyes, and it is good against the Gout, the Megrim, and divers other Accidents that may come to the Head. Under the Tongue be two Veins that are let Blood for a sickness called the *Sequary*, and against the swelling and imposthume of the Throat, and against the *Squinancy*, the which a Man may die suddenly for default of such bleeding.

In the Neck are two Veins, called *Originals*, for that they have the cause and abundance of all the blood that governeth the Body of Man, and principally the Head: But they ought not to be let without the Counsel of the Physician, and the bleeding availeth much to the sickness of the Leprosy, when it cometh principally of the Blood. The Vein of the Heart taken in the Arm, profiteth to take away Humours, or evil Blood that might hurt the Chamber of the Heart, and is good for them that spit Blood, and that are short Winded, by the which a Man may die suddenly for default of such bleeding. The Vein of the Liver taken in the Arm, swageth the great Heat of the Body of Man, and holdeth the Body in Health; and this bleeding is profitable also against the yellow axes and imposthumes of the Liver, and against the Palsie, whereof a Man may die, for default of such bleeding.

Between the Master Finger and the leech Finger, to let Blood, helpeth the Dolours that come to the Stomach and Side, as botches, imposthumes, and divers other Accidents that may come to these places, by great abundance of Blood and humours.

In

In the sides between the Womb and the Branc
are two Veins, of the which that of the ri
side is let blood for the Dropsie, and that of
left side for every sickness that cometh about
Milt; and they should bleed according to the
ness or leanness of the Party; take good heed
four Fingers near the Incision; and they ou
not to make such bleeding without the counsel
the Physician.

In every Foot be three Veins, of the wh
three, one is under the ankle of the Foot, nam
Sophon, the which is to let Blood, for to affw
and put out divers Humours, as botches and
pusthumes that cometh about the Groins; and p
fiteth much to Women, to cause the menstruo
to descend, and delay the Hemorrhoides
cometh in the secret Places, and other like.

Between the wrests of the Foot, and the gr
Toe, is a Vein, the which is let blood for di
Sicknesses and Inconveniencies; as the Pestilen
that taketh a Person suddenly, by the great sup
abundance of Humour; and this Bleeding m
be made within a natural day; that is to
within 24 Hours after the Sickness is taken of
Patient, and before that the Fever came on h
and his bleeding ought to be done according
the corpulency of the Patient.

In the angles of the Eyes be two Veins,
which be let blood for the redness of the Eye,
watery, or that runneth continually, and for
vers other Sicknesses that may happen and come
other great abundance of Humours and Blood.

In the Vein at the end of the Nose is m
bleeding, the which is good for a red pimpled Fa
as red drops, pustles, small scabs, and other In
erions of the Heart. that may come therein by

great repletion, and abundance of Blood and Humours, and it availeth much against the pimpled Sores, and other such Sickneses.

In the Mouth in the Gums be four Veins; that is to say, two above, and two beneath, the which let blood for chousing, and canker in the Mouth, and for the Tooth-ach.

Between the Lip and Chin is a Vein that is to let blood, to give amendment unto them that have an ill breath.

In each Arm are four Veins, of the which the Vein of the Head is the highest, the second next from the Heart, the third is the Liver, and the fourth is from the Milt, otherwise called the low Liver Vein.

The Vein in the Head taken in the Arm, ought to bleed, for to take away the great repletion and abundance of blood that may annoy the Head, the eyes, and the Brain and availeth greatly for changeable Heats and swelling Faces, and Red, and for divers other ickneses that may fall and come of a great abundance of Blood.

The Vein of the Milt, otherwise called the low Vein, should bleed against Fevers, Tertians, and quartans, and it ought to be made a wide and deep Wound than in any other Vein, for fear of Wind that it may gather; and for a more Inconveniency, for fear of a Sinew that is under it, that is called the Lezard.

In each Hand be three Veins, whereof that above the Thumb ought to bleed, to take away the great heat of the Visage, and for much thick Blood and humours that be in the Head, and this Vein doth more than that of the Arm.

Between the little Finger and the Leech-Finger letting of Blood greatly availeth against all Fevers,

C

whether

whether they be either Tertian or Quartan Fever.

In the Thighs is a Vein, of the which bleeding availeth against Pain of the Genitals, for to p
out of Man's body Humours that be in the Groin.

The Vein that is under the Ankle of the Fo
without is named *Sciote*, of the which bleeding
much worth against the Pains of the Flanks, a
for to make, avoid, and issue divers Humours
which would gather in the said Place; and it ava
eth greatly to Women to restrain their menstr
osity, when they have too great abundance.

24 Of the Year, with the Growth of Things.

THERE be in the Year four Quarters, the whi
are named thus; *Ver*, *Hyems*, *Aestas*, and *Autumnus*: These are the four Seasons in the Ye
Prime time is the Spring of the Year, containi
February, *March*, and *April*. In these three Mon
every green thing growing, begins to bud and flourish.

Then cometh Summer, as *May*, *June* and *July*
and in these three Months, every Herb, Grain
Tree, is in his most Strength and Beauty, and th
the *Sun* is at the highest. Next cometh Autumn
and *August*, *September*, and *October*, wherein
Fruits wax ripe and are gathered and housed.

Then cometh November, December, and *January*,
and these Three Months be in the Winter; th
time the *Sun* is at the lowest, and is of little P
fit. We Astronomers say, that the Age of M
is Threescore and Twelve Years, and that
liken but one whole Year; for evermore we t
six Years for every Month; as *January*, or *Febru*
and so forth: For as the Year changeth by
Twelve Months, into Twelve divers Manners,
doth Man change himself Twelve Times in
Life, by Twelve Ages, and every Six Times

• make

maketh Thirty Six, and then Man is at the best,
to the highest; and Twelve Times Six maketh
threescore and Twelve, and that is the Age of
Man. Thus you may count and reckon for every
Month Six Years, or else it may be understood by
the Four Quarters and Seasons of the Year, for
Man is divided into Four Parts, as to Youth,
Strength, Wisdom and Age. He is to be eighteen
Years Young, eighteen Years Strong, eighteen
Years in Wisdom, and the Fourth eighteen Years
grow to the full Age of Seventy Two:

*5. The Change of Man Twelve Times, according to
the Months.*

HE must take the first Six Years for *January*, the
which is of no Virtue nor Strength: In this
season nothing on the Earth groweth. So Man
after that he is born, till he be six Years of Age,
of little or no Wit, Strength or Cunning, and
do little or nothing that cometh to any profit.
Then cometh *February*, and then the Days
lengthen and the Sun is more hotter; then the
fields begin to wax green. So the other Six Years,
till he come to Twelve, the Child beginneth to
grow bigger, and is apt to learn such Things as
taught him.

Then cometh the Month of *March*, in which
the Labourer soweth the Earth, and planteth Trees,
and buildeth Houses. The Child in these Six Years
waxeth big, to learn Doctrine and Science, and
to be Fair, Pleasant, and Loving, for then he is
eighteen Years of Age.

Then cometh *April*, that the Earth and the
Trees are covered with green Flowers, and in
every part Goods encrease abundantly.

Then cometh the young Man to gather sweet
flowers of Hardiness; but then beware that cold

Winds and Storms of Vices beat not down the Flowers of good Manners that should bring Man to Honour, for then he his Twenty Four Years of Age.

Then cometh *May*, that is both fair and pleasant; for then Birds sing in the Woods and Forest Night and Day; the *Sun* shineth hot; the *Man* is most lusty, mighty, and of proper Strength and seeketh Plays, Sports, and Manly Pastime for then he is full Thirty Years of Age.

Then cometh *June*, and then the *Sun* is at the highest in his Meridional; he may ascend no higher in his Station. His glimmering golden Beams ripeneth the Corn; and then *Man* is Thirty Six Years, he may ascend no more, for then *Nature* hath given him Courage and Strength at the full, and ripeneth the Seeds of perfect Understanding.

Then cometh *July*, that Fruits be set on sunning, and our Corn hardning, but then the *Sun* beginneth a little to descend downward. So the *Man* goeth from Youth towards Age, and beginneth for to acquaint him with Sadness for then he cometh to Forty Two Years of Age.

After that cometh *August*, then we gather in our Corn, and also the Fruits of the Earth, and then *Man* doth his Diligence to gather for to furnish himself, to maintain his Wife, Children, and Household, when Age cometh on him; and then after that Six Years, he is Forty Eight Years of Age.

Then cometh *September*, that Wines be made and the Fruits of the Trees be gathered; and therewithal he doth freshly begin to garnish his House, and make Provision of needful Things for to live with in Winter, which draweth very near

ear, and then Man is in his most steadfast and contentous Estate, prosperous in Wisdom, purposing to gather and keep as much as shall be sufficient for him in his Age, when he may gather no more; and then he is Fifty Four Years of Age,

Then cometh *October*, when all is gathered, both Corn and other manner of Fruits; also the labourers plough and sow new Seed in the Earth for the Year to come. And then he that nought soweth, nought gathereth: And then in these Six Years a Man shall take himself unto God, for to do Penance and good Works, and then the Benefits of the Year after his Death, he may gather and have Spiritual Profit: And then Man is fully the Term of Threescore Years.

Then cometh *November*, that the Days be very short, and the Sun in a Manner giveth but little heat, and the Trees lose their Leaves: The Fields that were Green, look Hoary and Gray: Then all manner of Herbs are hid the Ground, and there appeareth no Flower, and Winter is come. At the Man hath understanding of Age, and hath lost his kindly Heat and Strength; his Teeth begin to rot and fail him, and then hath he little hope of long Life, but desireth to cometh to the life Everlasting: And these Six maketh him threescore and Six Years of Age.

Last of all cometh *December*, full of Cold with frost and Snow, with great Winds, and stormy Weather, that a Man cannot labour; the Sun is then at the lowest, the Trees and the Earth are hid under the Snow, then it is good to bolder them near the fire, and to spend the Goods that they got in the summer. For then Men begin to wax crooked and feeble, coughing and spitting, and loathsome, and then he loseth his perfect Understanding, and his

his Heirs desire his Death: And these Six Ye
make him full Threescore and Twelve Ye
and if he live any longer, it is by his good guid
and dyeting in his Youth; howbeit it is possib
that a Man may live till he be an Hundred Ye
of Age, but there be few that live so long.

26. *The Rutter of the Distances of Harbours and
Havens, in most Parts of the World.*



THE Compass of England round about,
4390 mile
Venice doth stand from Flanders, East and by South

And the next Course by Sea from Flanders to 74

is from Sulse to Calais

From Calais to Bucheffe

From Bucheffe to Lizard

From Lizard to Cape Fenester

From Cape Fenester to Lisbon.

283

From

from Lisbon to Cape Saint Vincent to the Streights	240 m.
from the Streights of Gibraltar unto the Isle of Sardinia	110 m.
from Malisiana in Sardinia to Inalta, is	460 m.
from Inalta, the Course of Saragora and Sicil, to sail to Jaffe in Surrey, is	1800 m.
from Jaffe the Basse, to Cyre, to the Castle Roge	200 m.
from Castle Roge to Rhodes	100 m.
from Rhodes to Candy	250 m.
from Candy to Modon	300 m.
from Modon to Corfu	300 m.
from Corfu to Venice	800 m.

THE length of the Coasts of Surrey, of the Sea-
Coasts, Is from the Gulf of Ermony to the Gulf
Dalarze, next the South and by West, from Lu-
rara to Rife 65 m.

That is to understand, from Lazaria in Ermony to
Saldin, that cometh from the River coming to
Antioch 70 m.

and from Saldin to the Port of Lycha, next unto
the South 100 m.

from Lycha to the Port of the South 50 m.

from Torosa to the Port of Tripol, South 50 m.

from Bernet to Acres, South and by West 70 m.

from Acres to Port Jaffe, South and by West,
70 m.

from Port Jaffe to Port Delaraza, South 130 m.

from Damiat to Sariza in Surrey, to Damiat in
Egypt, 180 m.

from Damiat to Bablen, Alchare 80 m.

from Damiat to Alexandria 120 m.

THE

THE length of *Mare Major*, is from the Gulf
 of *S. George* in the midst of the Gulf that
 betwixt *Trapezond Lenostopol*, to the Port *Messam-
 bre*, West from *S. George* 1066 m
 The breadth of the West-End, is from the Brail
St. George of Constantinople upon the River *Danubius*,
 next the North from *St. George* Brail 460 m

FROM *Pero* to *Cassa* in *Tartary*, North-East 600 m
 From *Cassa* to the Streights of *Tane*, North-East 100 m
 The Gulf of *Tane* is about 600 m
 The Cape of *Cassa* is about 600 m
 From the Head of *Tane* to *Sanostopol* 4 m
 From *Sanostopol* to *Trapezond*, by West 250 m
 From *Trapezond* to *Synopia*, next to the South 430 m
 From *Synopia* to *Pero*, next to the West, South-
 West 130 m
 From *Pero* to *Messamber*, next the North-West 230 m
 From *Messamber* to *Manchro*, North, North-East 160 m
 From *Manchro Castro* to *Danobia*, North-East 230 m
 From *Danobia* to the Streights of *Cassa*, next the
 East 200 m

The Compass of the Islands.

THE Isle of *Cyprus* is about 500 m
 The Isle of *Rhodes* is about 180 m
 The Isle of *Lange* is about 80 m
 The Isle of *Nerge Pont* is about 400 m

The

the Isle of <i>Cicilie</i> is about	637 m.
the Isle of <i>Sardine</i> is about	700 m.
the Isle of <i>Great-Britain</i> is about	2000 m.
the Isle of <i>Ireland</i> is about	1700 m.
the Principality of <i>Marre</i> is about	700 m.

Thus endeth the Rutter of the Distance from one Port or Country to another.

27. Of the Axle-Tree and Poles.

THE Diameter of the World is called his Axle-Tree, whereabout he moveth, and the Ends of the Axle-Tree are called the *Poles of the World*; of whom one is called the *North-Pole*, and the other the *South-Pole*. The Northern is he that is always seen in our Habitations: And the Southern is that which is never seen above our Horizon. And



There are certain places on Earth, whereas the Pole that is ever in our sight, cannot be seen with them that dwell there; and the other Pole which

is ever out of our sight, is in sight to them. Again there is a place on Earth where both the Poles have the like situation in the Horizon.

28. *Of the Circle of the Sphere.*

SO M E of the Circles of the Sphere be Parallel, some Oblique, some others go cross over the Poles. The Parallels are they that have the same Poles as the World hath: And there be five Parallels Circles, the Arctic, the Estival, Tropick, the Equinoctial. The Arctic Circle is even the greatest of all those Circles that we have continually in sight, and he scarcely toucheth the Horizon in the Point, and is altogether presented above the Earth.

And all the Stars that are included in this Circle neither rise nor set, but a Man shall espy them all the Night long keep their Course round about the Pole. And that Circle in our Habitation is drawn of the farthest Foot *Ursa Major*. The Estival Circle most Northward of all the Circles that be made of the Sun, whom when the Sun removerh into he turneth back from his Summer Circuit, the is the longest Day of all the Year and the shortest Night; and after the Summer's Return, the Sun shall not be perceived to progress any farther toward the North, but rather to recoil to the contrary Parts of the World, wherefore in Greece the Circle is called *Tropos*; the Equinoctial Circle the most greatest of all the five Parallel Circles and is so parted by the Horizon, that the one half Circle is above the Earth, the other half Circle lieth under the Horizon. The Sun being in this Circle, causeth two Equinoctials, the one in the Spring, and the other in the Harvest. The Brunst Tropick is a Circle most South of all the Circles

that by the moving of the World be described the *Sun*; which when the *Sun* is once entered into he returneth back from his Winter's Progress, then is the longest Night and the shortest Day in all the Year. And beyond this Winter's Mark, the *Sun* progresseth never a whit further, but goeth into the other Coasts of the World; wherefore this Circle is also named *Trevicos*, as who to say, returnable. The Antartick Circle is equal in quantity and distance with the Arctick Circle, and toucheth the Horizon in one Point, and his Course is altogether underneath the Earth, and the Stars that be placed in this, are always invisible unto us. The greatest of all the said Circles is the Equinoctial, and then the Tropick, and the least (I mean in our habitation) are the Arcticks, and these Circles must be understood without breadth, and be reasoned of according to the Situation of the Stars, and by the beholding of the *Dioptra*, and but supposed only in our Imagination: For there is no Circle seen in all the Heaven, but only *Galaxias*: As for all the rest, they be conceived by Imagination.

2 The Reason why that Five Parallel Circles are only in the Sphere.

FIVE Parallel Circles alone are wont to be described in the Sphere, not because there be no more Parallels than those in all the World; for the *Sun* maketh every Day one Parallel Circle equally distant to the Equinoctial (which may be well perceived) with the turning of the World, in so much that 128 Parallel Circles are twice described of the *Sun* between the Tropick, for so many Days within the other two Returns, and all the Stars are daily carried withal round about in the Parallel.

Parallel Circles: Howbeit every one of them cannot be set out in the Sphere: And though they be profitable in divers things in Astrology, yet it is impossible that the Stars may be described in the Sphere, without all the Parallel Circles, or that the Magnitude of Days and Nights may be precisely found out without the small Parallel: But inasmuch as they be not deemed to be so necessary for the first Introduction of Astrology, they are left out of the Sphere. But the five Parallel Circle for certain special Instructions are exhibited. The Arctick Circle severeth the Stars which we ever see; the Estival Tropick containeth the going back of the Sun, and it is the farthermost part of the Progress in the North, and the Equinoctial Circle containeth the Equinoctials, and the Brumal Tropick is the farthermost Point of the way of the Sun toward the South, and it is even the mark of the Winters return. The Antartick Circle determineth the Stars which we cannot see. And seeing that they are very expedient for the Introduction into Astrology; they be right worthy to take room in the Sphere.

30. *Of the Five great Circles; of the Appearance and Non-appearances of them*

ALSO the said Five Parallel Circles, the Arctick Circle appeareth altogether above the Earth and the Estival Tropick Circle is divided into two Parts of the Horizon, whereof the greater part is above the Earth, and the lesser lieth underneath it. Neither is this Tropick Circle equally divided of the Horizon in every Town, and Country, but according to the variety of the Regions, it hath diversity of uprising; and the Estival Circle is more equally divided in the Horizon to them that dwell nearer

earer the North than we do. And further, there
a place where the Estival Tropick is wholly
above the Earth, and unto them that draw near-
unto the South than we, the Estival Tropick is
more unevenly parted in our Horizon. Further-
ore, there is a Coast (but South from us) where-
the Tropick Circle is equally divided of the
Horizon. But in our Habitation, the Estival
Tropick is so divided of the Horizon, that the
whole Circle being divided into eight Parts, five
Parts shall be above the Earth, and three under
the Earth. And indeed it seemeth that *Aratus*
meant this Climate, when as he wrote his Book of
Phænomenon: Whereas he, speaking of the Estival
Tropick Circle, saith on this wise:

*When the Circle is divided into eight Parts, even
just*

*Five Parts above the Earth, and three underneath,
remains there must,*

*The restless Sun in Summer hot, from this returneth
back.*

And so of this Division it followeth, the Day to
be of fifteen Equinoctial Hours, and the Night of
nine Equinoctial Hours long: And in the Horizon
of *Rhodes*, the Estival Tropick is so divided of the
Horizon, that the whole Circle being divided into
eighteen Parts, there shall appear Twenty nine
Divisions above the Horizon and Nineteen under
the Earth; by which Division it appeareth that
the longest Day in *Rhodes*, hath but Fourteen
Equinoctial Hours in it, and the Night, Nine
Equinoctial Hours, with Two half Hours more
beside. The Equinoctial Circle in every Habita-
tion is so justly divided in the midst by the Hori-
zon,

zon, that the one half Circle is underneath the Earth, and the other half Circle above the Earth. And this is the cause that the Equinoctials happen always in this Circle: The Brumal Tropick Circle is so divided of the Horizon, that the lesser Part shall be above the Earth, and the greater Part under the Earth; and the inequality of Divisions hath even like Diversity in all Climates, as it is supposed to be in the Estival Tropick Circle: And by this means the Divisions of both the Tropical Circles be precisely correspondent each to other by reason whereof, the longest Day is of one length with the longest Night, and the shortest Day equal with the shortest Night. The Artarctick Circle lieth every whit under the Horizon.

31 *Of the Bigness of the Five Parallel Circles.*

BUT of the said Five Parallel Circles, some keep still the same bigness throughout all the World, and of some the bigness is alter'd by reason of the Climates, so that some Circles be bigger than other, and some lesser than other. The Tropick Circles, and the Equinoctial do no where alter their Quantities, but the Articks vary in bigness, for somewhere they appear bigger, and somewhere lesser. For unto the Northward dwellers the Artick Circles seem bigger, the Pole being raised on high; the Artick Circle touching the Horizon, must needs also appear bigger and bigger continually; and unto them that dwell further North, sometime the Estival Tropick shall encrease the Artick Circle, so that the Estival Circle and the Artick all meet together, and be taken but instead of one. And in Places that be yet further North, the Artick Circles shall appear greater than the

the Estival Tropick Circle: But there is a Place so far North, where the Pole appeareth over-head, and the Artick Circle serveth for the Horizon, and remaineth with it in the moving of the World, and it is as wide as the Equinoctial; insomuch that the three Circles (to say) the Artick, the Equinoctial, and the Horizon, be placed in one Order and Situation; Again, to them that dwell more South, the Poles appear more lower, and the Artick Circles lesser. Yet again, there is a Place being South, in respect of us, which lieth under the Equinoctial, when the Poles be under the Horizon, and the Artick Circles are altogether gone; so that of the Five Parallel Circles, there remain but three Circles, that is, the two Tropicks and the Equinoctial.

32 Of the Number of the Parallels.

FOR all these Speeches, it is not to be thought that there continues Five Parallels always, but so many to be imagined for our Habitations sake; for in some Horizon there be but Three Parallels only, and there be Inhabitants on Earth, where the Estival Tropick Circle is the Horizon, and even for the Tropick Circle is the second taken, which is called the Habitation under the Pole. The Third Habitation, of whom we spake a little before which is named the Habitation under the Equinoctial.

33 Of the Order of the Five Parallel Circles.

THE Order of the Five Parallel Circles is not every where the same, but in our Habitation, the first shall be called the Artick, the second the Estival Tropick, the third the Equinoctial, the fourth the Brumal, the fifth the Antarick; but to them that dwell more North than we, sometime the

the first is accounted as the *Estival Tropick*, the second as the *Artick*, the third as the *Equinoctial*, the fourth as the *Antartick*, the fifth as the *Brumal Tropick*: and because the *Artick Circle* is wider than the *Equinoctial*, the same order must needs be observed.

34. *Of the Power of the Five Parallels*

Likewise, neither are the Powers of the same *Five Parallel Circles* alike. For the *Circle* that is our *Estival Tropick*, is to them that dwell in a contrary Habitation the *Brumal Tropick*. Contrariwise, that which unto them is the *Estival Tropick Circle*, is the *Brumal Tropick* unto us, but such as dwell under the *Equinoctial*, even *Three Circles* be in power *Estival Tropicks* unto them; I mean them that dwell just under the course the *Sun*; for in conferring one to another that which is the *Equinoctial* with us shall be the *Estival Tropick Circle*. And both the *Tropicks* shall be *Brumal*: So then the *Estival Tropick Circle* may be said by Nature universally all the World over, which is next to the Habitation. Therefore unto them that dwell under the *Equinoctial*, the *Equinoctial* it serveth for the *Estival Tropick*, as wherein the *Sun* hath his course directly over their Head, and all the parallel *Circles* shall take the room of the *Equinoctial*; being divided by equal Divisions is the *Horizon*.

35. *Of the Space between the Parallels.*

Neither the Spaces of the *Circles* one from the other do remain in the same throughout all Habitations, but after the Description of the Spheres they are discussed on this sort: Let any *Meridian* be divided into *Sixty Parts*, the *Artick* shall be divided

ded from the Pole Sixty Six Parts off; and the
me on the other side shall be Sixty Five Parts
stant from the Equival, and the Equinoctial shall
from either of the Poles Sixty Four Divisions
The Brumal Tropick Circle standeth from
e Antartick Sixty Five Parts off: Neither have
ese Circles the same distance between them in
ery Town and Country: But the Tropicks in
ery Declination shall have even the like Space
om the Equinoctial, yet have not the Tropicks
ualspace from the Articks at every Horizon; but
some Place less, and in some Place more distant.
Likewise the Articks have not in every Declina-
on one certain space from the Poles, but some-
here less, and somewhere more. All the Spheres
made for the Horizon of *Græce*.

36. Of the Colours.

THERE are Circles that go cross overthwart
the Poles, which by some Men are called Co-
urs, and they be so framed that they contain
th their Circuit the Poles of the World, and
called Colours, by reason of those Portions of
em that are not seen. And for other Circles,
ey be seen whole, the World moving round
out. And there are certain Parts of the Colours
visible: Even those Parts that from the Antartick
hid under the Horizon: And these Circles be
ned by the Tropical Points, and then divided
to two equal Parts of the Circles that passeth
rough the midst of the Zodiack.

37. Of the Zodiack.

THE Circle of the Twelve Signs in Oblique,
and is compounded of three Parallel Circles,
of whom two are said to shew the breadth of the
Zodiack

Zodiack: And one is called passing through the midst Signs: Thus toucheth the two equal Circles and Parallels, the Estival Tropick in the first Degree of *Cancer*, and the Brumal Tropick in the first Degree of *Capricorn*. The breadth of the Zodiack is Twelve Degrees. This Circle is called Oblique, because he passeth over the Parallels awry.

38 *Of the Horizon.*

THE Horizon is a Circle that divideth Part of the World seen from the Part that cannot be seen: So he divideth the whole Sphere of the World into two Parts, even that he leaveth the one half Sphere above the Earth, and the other half Sphere underneath the Earth. And there be two Horizons, one sensible, the other imagined by Understanding; the sensible Horizon is that which of our sight is limited at the uttermost of our knowing. So that this Diameter is not passing a Thousand Furlongs even throughout. The Horizon that is imagined by Understanding, is for the Speculation of the Sphere of the fixed Stars, and he divideth the whole World into two Parts. Wherefore there is not the same Horizon throughout every Habitation and Town, but to a Man thinking he remaineth the same for the space of Four Hundred Furlongs almost. So that the lengths of the Days, the Climates, and all the Appearances remain the same still, but with the more number of Furlongs: For the diversity of the Habitation, the Horizon, the Climate, yea, and all the Appearances shall vary; so then Change and Habitation must needs happen in going Southward or Northward beyond Four hundred Furlongs. And they that dwell in one Parallel, for every exceeding great Number have a new Horizon, but they

keep

keep the same Climate and all the Appearances: Likewise, the beginning and ending of Days: change not all the self same Time, to all that dwell in the same Parallel. But after very exact Curiosity, the least moving in the World hither or thither, even for every Point the Horizon is changed, the Climate and the Appearances do vary. The Horizon in the Spheres not after the manner described, for all the other Circles are carried together from East to West with the moving of the World, and the Horizon is immoveable by his own Nature as long as he keepeth the same Situation. And so if the Horizon were set out in Spheres when they should be turned about, he might so happen to move, and sometime to be over-head, and that were a thing most inconvenient and farthest out of reason in Sphere matter. Yet for all that, there may be a Place assigned for the Circle. *Galaxias* is set out in many Spheres, and it is one of the greatest Circles; and they be called the greatest Circles which have the same Center which the Sphere hath. And there be Seven of the greatest Circles, the Equinoctial, the Zodiack, that which through the midst of the Signs, and that which goeth by the Poles, the Horizon of every Habitation, the Meridian, and the Circle *Galaxias*.

39. *Of the Five Zones.*

TH E outward Fashion of the Earth is Spherical, and divided into Five Zones, of whom two which are above the Poles, are called the *Cold Zones* because they be very far from under the Course of the *Sun*, and be little inhabited, by reason of the great Cold; and their Compass is from the Arctick to the Poles Ward, and the Zones, that benext unto them; because they be measurely situate towards the

the Course of the *Sun*, be called *Temperate*, and above in the Firmament upon the Tropick and Artick Circles, between whom they lie. Now the Fifth, which among the Four said Circles is middlemost, for that it lighteth under the way of the *Sun* is named the *Hot*, and it is divided the Equinoctial of the Earth into two, which lie all about under the Horizon, in the Frame of the Sphere.

40 Of the Meridian Circle.

THE Meridian is a Circle that goeth through the Poles of the World, and through the Point that is just over our Head. In whom, when the *Sun* is come to, he causeth Mid-day; and Mid-night; and this Circle is also immoveable in the World, as long as the self same situation is kept all moving of the World. Neither is the Circle drawn in a Sphere that be painted with Stars, because he is immoveable and receiveth no mutation, but is Man's Conjecture by Wit; for Three hundred Furlongs, almost, the Meridian abideth the same, but after a more better exact Imagination, for every Step, either East or West, maketh another Meridian; but go North or South, even Ten Thousand Furlongs, and the same Meridian shall serve.

41 Of the Circle Galaxias.

THE Circle *Galaxias* is Oblique also, and goeth over the Tropicks awry, and it is of the Substance of Five Clouds, and the only visible Circle in the Heavens, neither it is certain what breadth it is of, for it is narrower in one Place than in another, and for that Cause under the Equinoctial of the World. But on the two Temperate Zones, one is inhabited of them that be in

or Habitation, being in length nigh an Hundred thousand Furlongs, and in breadth about half the same.

42. Of the Celestial Signs, with the Stars,

THE Signs that be blazed with the Stars, are divided into Three Parts, some of them be placed in the Circle of the Zodiack: Some be called Northern, and some be called Southern; and they that be situate in the Circle of the Zodiack, be Twelve Beasts, whose Names we have declared in another Place, in which Twelve Beasts there are divers Stars, which, for certain notable marks espied in them, have taken their proper names: For the fixed Stars that be in the back of *Taurus*, be called *Pleiades*, and the Stars that be placed in the Head of *Taurus*, be fixed in Number, and are called *Hyades*: And the Stars that stand before the Feet of *Gemini*, are called *Propus*; and the Cloud-like Substance that is in *Cancer*, is called *Prosepe*; and the Two Stars that stand nigh *Prosepe*, be called *Asiar*; and the bright Star that is in the Heart of *Leo*, (according to the Name of his place) is the Lyon's Heart, and it is called of some Men the *Royal Star*; for that they that are born under it, are thought to have a Royal Nati-
vity. The fair Star that sticketh at the Finger's end of the Left Hand of *Virgo*, is called the *Spike*: and the little Star that is fastned by the right Ring of *Virgo*, is named *Protigetes*. And the four Stars that be at the Right Hand's end of *Aquarius*, call'd *Ulna*. The Stars that be spread one after another behind *Pisces*'s Tail, are called *Lines*. And in the South-Line there are Nine Stars, and in the North-Line Five. The bright Star that is seen in the Line's End, is called *Nodus*.

So

So many are counted for the Northern, as be betwixt the Zodiack and the North: And the be these, *Urfa Major*, *Urfa Minor*, and *Draco* the lieth betwixt both *Urfa's*, *Arctophylax*, *Corona*, *Ergonasin*, the *Serpentine*, the *Serpent*, the *Harp*, the *Bird*, the *Arrow*, the *Eagle*, the *Dolphin*, *Protonio Hippi*, the *Horse* that standerh by *Hypac Chophens*, *Cassiopei*, *Andromeda*, *Perseus*, *Auriga Delrofon*; and he that was stellified of *Callimachus*, *Bernick's Heir*.

Again, there be other Stars, who for certain plain Appearances that they have in them, ha their Name given them. For the notable Stars the lieth about the midshanks of the *Arctophylax*, call'd *Arcturus*: And the shining Star that is set the *Harp*, even by the Name of the whole Sign is called the *Harp*, and the Stars that be at the Top of *Perseus's* Left-Hand, are named the *Gonges*, and the Thick small Stars that are espied at the Right-Hand's Point of *Perseus*, make as were a *Seythe*. And the clear Star that is set the left Shoulder of the *Driver*, is called the *God*; but the Two little Stars that be at the utter most of his Hand, be call'd the *Kids*. And those be Southern Signs, that lie on the South side of the Zodiack; and their Names be these, *Orius*, the *Centaurus*, the *Beast* that *Centaurus* holdeth his Hand *Thersilocus*, when *Centaurus* setteth before the Sun set, the *Southern Fish*, the *Whale*, the *Water* poureth off *Aquarius*, the *Flood* of *Orius*, the *South Crown*, which of some is called *Uraniscars*, the *Road* that lieth by *Hipparchus*. And again, in the there be certain Stars that ha taken the proper Names: For the bright Star that is in *Arctyon*, is called *Prokyon*: And the shining Star that is in the *Dog's Mouth*, for the

is Thought to caule more fervent Heat, is called the *Dog*, even by the Name of the whole Sign. The Star that shineth in the Top of the Star of *Argo*, is named *Canopus*; and this is seldom seen the Roads, except it be from high Places: But *Alexandria* she is not seen at all, where the North Part of the Sign doth constantly appear above the Horizon.

Of the Twelve Winds, with their Names and Properties.

THE Wind is an Exhalation hot and dry, ingendered in the inner Parts and hollownes of the Earth, which when it hath issued, and cometh forth, it moveth Sidelong about the Earth, and is called the Wind: And there be Twelve of them, which old Mariners had in use, of whom Four be called Cardinals.



The first principal Wind.

AUSTER, the Meridional or South-Wind, and moist Air or likened to the Air, Sanguine full of Lightning, and maketh or causeth great Rain, he nourisheth large Clouds, and ingendring Pestilence and much Sickness; *Auster Africanus* first Collateral or Side-wind Airy, he causeth Sickness and Rain; his Second Collateral is called *Austra*, Airy, he provoketh Clouds and Sickness.

The second Principal Wind.

THE fourth Wind, and the second Cardinal is *Septentrionarius*, contrary or positive to the first, cold and dry, Melancholick, compared to the Earth; he putteth away Rain, he causeth Cold and dryeth and conserveth Health, and hurteth the Flowers and Fruits of the Earth: His Collateral the first is *Aquilo*, frosty and dry, earthy, without Rain, and hurteth the Flowers. *Circus* his second Collateral, earthy, cold and dry, causeth rough or Hurlwind, thick Snow and Winds.

The Third Cardinal Sign.

FROM the rising of the Equinoctial that is from the East, bloweth *Subsolanus*, the Third Cardinal Wind, fiery hot and dry, cholerick, temperate, sweet, pure, subtil, or thin, he nourisheth Clouds, he conserveth Bodies in Health, and bringeth forth Flowers, *Uellefrontus* Collateral, *Solstitial* and *Estive*, summery, drieth all Things.

The Fourth Cardinal Wind.

AST of all, in the going down of the Equator, that is, the VVest bloweth *Fovonius*, cold and moist, wa'ry, flegmatick, which resolveth and loseth cold, favoureth and bringeth forth powers; he causeth Rain, Thunder and Sicknes; Collaterals *Affricus* and *Corus*, have the same Nature and Properties.

44. Strange Wonders most worthy of Note.

IN the Country of *Cicilia*, as the worthy Cosmographer *Pomponius Mela*, reporteth, in the innermost Places, there is a Province of great Renown for the discomfiture of the Persians by *Alexander*, and the flight of *Darius*; at that Time living in it a famous City, called *Iffods*, whereof the Bay is named the Bay of *Iffoss*, but now having not so much as a little Town. Far from thence with the Foreland *Amanoides*, between the Rivers *Pyramus* and *Cydmus*, *Pyramus* being the nearer to *Iffoss*, returned by *Mailon* and *Cydnus*, runneth out beyond through *Tarsus*. Then is there a City possid of old Time by the *Rhodians* and *Argives*, and afterward, at the appointment of *Pompey*, called *Soloe*; by Pyrates, now *Pompeyepole*.

Hard by, on a little Hill, is the Tomb of the poet *Aratus*, worthy to be spoken of, because it is unknown why Stones are cast into it do leap out: Not far from thence is the Town of *Proocus*, environ'd with a small Balk to the firm land.

Above it is a Cave, named *Coricus*, of singular Nature, and far more Excellent than may with ease be described: For gaping with a wide Mouth, even immediately from the Top it openeth

eth, the Mountain butting upon the Sea, which is of great heighth, as it were of Ten Furlongs, then going deep down, and the farther the larger it is Green round about with budding Trees, and casteth it self into a round Vault, on both sides full of Woods, so marvellous and beautiful, that at the first it amazeth the Minds of them that come into it, and maketh them think they have never seen enough of it. There is but one going down into it, narrow and rough, of a Mile and a half long, by pleasant Shadows and Coverts of Wood, yielding a certain rude Noise, with Rivers trickling on either Hand. When ye come to the bottom, there again openeth another Cave, worthy to be spoken of for other Things. It maketh the Enterers into it afraid with the din of Timbrels, which raiseth a ghastly and great Rarling within, afterward being a while lightsome; and anon, the further ye go, waxing darker, it leadeth (such as dare adventure) quite out of sight, and carrieth them deep, as it were into a Mine, where a mighty River rising with a great Breast doth but only shew it self, and when it hath gushed violently a while in a short Channel, sinking down again, it is no more seen. Within is a vast Space more horrible than any Man dare pierce into, and therefore it is unknown. It is altogether Stately, and undoubtedly Holy and Worthy, and also believ'd to be inhabited by Gods. Every Thing presenteth a Stateliness, and setteth out it self with a certain Majesty.

There is another beyond, which they call *Typho's Cave*, which is a narrow Mouth, and (as they that have tried it do Report) very low, and therefore dimmed with a continual Darknes, and not easie to be sought out: Howbeit, because it was

some

Sometime the Chamber of the Gyant Typho, and because it now out of hand stiffera such Things as are let down into it, it is worthy to be mentioned for the Nature thereof, and for the Tale that is reported of it. Beyond that, are two Forelands, that is to say, *Sarpedon*, some Time the Bounds of King *Sarpedon's* Realm, and *Anemutium*, which parteth *Cicilia* from *Pamphilia*, and between them *Celendris* and *Natitor*, Towns built and peopled by the *Samians*, whereof *Celendris* is nearer to *Sarpedon*.

Some men of art



Richard Johnson
of Saxelby near
Lincoln

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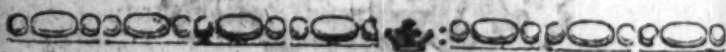
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THE
Husbandman's Practice :

O R
Prognostication for EVER.

WITH
The SHEPHERD'S perpetual Progno-
stication for the Weather.



*What the Husbandman should Practice, and what
Rule he should follow; after the Doctrine of
Albert, Alkind, Haly, and Ptolomy,*



HE Wife and Cunning Masters in
Astrology have found, That Men
may see and mark the Weather
of the *Holy Christmass Night*, how
the whole Year after shall be in his
working and doing, and they shall
speak on this wise.

VWhen

When on the *Christmas-Night* and Evening it is very fair and clear Weather, and is without Wind and without Rain, then it is a Token that this Year will be plenty of Wine and Fruit.

But if the contrariwise, foul Weather and VVindy, so shall it be very scanty of VVine and Fruit.

But if the VVind arise at the rising of the Sun, then it betokeneth great Death among Beasts and Cattle this Year.

But if the VVind arise at the going down of the Sun, then it signifieth Death to come among Kings and other great Lords: But if the VVind arise at North *Aquilon* at Midnight, then betokeneth the Year following to be a fruitful Year, and plentiful. But if the VVind do arise and blow at South *Austro* in the midst of the Day, that VVind signifieth to us daily Sicknesse to reign and be amongst us.

2. Of *Christmas-Day*.

If *Christmas-Day* be on the *Sunday*, that Year shall be a warm VVinter, and beginning with sorrow, there shall be great VVinds and Tempests. The Lent shall be mild, warm and near; the Summer hot, dry and fair; the Haruest moist and cold, much like unto VVinter.

VVine and Corn shall be plenty and good, and there shall be much Honey and the Sheep shall prosper well. The small Seeds and Fruits of Gardens shall flourish also. The old Men shall die sore, and especially VVomen that go with Child: Peace and Quietnesse shall be plenteous among married Folke.

If *Christmas-Day*, fall on the *Monday*, there shall be a misty VVinter, neither too cold nor too warm; the Lent shall be very good, the Summer

windy with great stormy Weather in many Lands; the Harvest good, and much Wine, but very little Honey, for the Swarms of Bees shall die, and many Women complain and sit mourning this Year for their Husbands.

If *Christmas-Day* be on the *Tuesday*, it shall be a cold Winter and moist, with much Snow; the *Lent* shall be good and windy, the Summer wet and Harvest dry and evil; there shall be reasonable plenty of Wine, Corn, Oil and Tallow; the Swine shall die, and Sheep be diseased, and the Beasts perish; the Ships of the Sea shall have great misfortune; much Amity and good Peace shall be among Kings and Princes, and the Clergy shall die sore that Year.

If it fall on *Wednesday*, then shall the Winter be very sharp, hard, and after warm; the *Lent* strong, with naughty Weather; the Summer and Harvest very good Weather; and this Year shall be plenty of Hay, Wine and Corn, which shall be very good; the Honey dear, Fruits scant and very good: Builders and Merchant Men suffer great Labours; and young People, Children, and also Cattle die in great store.

If it fall on *Thursday*, the Winter shall be very good, with Rain; the *Lent* windy, a very good Summer, and a misty Harvest, with Rain and Cold; and there shall be much Corn, Fruit, and all Things shall abound on Earth, and Wine, with Oil, and Tallow, shall be Plenty, but yet very little Honey. Many great Men shall die, with other People; and there shall be good Peace and great Honour to all Kings and Governours.

If it fall on *Friday*, the Winter shall be stedfast and continue his Course; the *Lent* very good, but the Summer stedfast, and the Harvest indiffe-

ent; and there shall be Plenty of Wines and Corn
 Day shall be very good, but the Sheep and Swarms
 of Bees shall die sore, the People shall suffer great
 pains in their Eyes; Oil shall be very dear that
 Year, and of Fruits there shall be Plenty, but
 Children shall have much Sicknes.

If it be on *Saturday*, then shall the Winter be
 misty, with great Cold and much Snow, and also
 troublesome, unstedfast, with great Winds; the
 Lent shall be Evil and Windy, the Summer Good,
 and dry Harvelt; there shall be little Corn, and
 dear, and scarcity of Fruit; Pastures for Beasts
 shall be very good, but the Ships on the Sea, and
 other Waters, shall have great Misfortune: Great
 hurt shall become to many Houses, and there shall
 be War in many Countries with Sicknes, and
 many old People die: Many Trees shall wither;
 and the Bees die also that Year.

3. Of the Practice of the Husbandman.

THE Husbandman's Practice standeth after
 this manner:

They begin to mark first on *Christmas Day*,
 and so forth; they mark also the other Twelve
 Days even from the first Day, and what Weather
 there is on every one of the Twelve Days. And al-
 so the Weather that shall be upon and in the
 Month that belongeth to the same Day; and there-
 fore it is to be marked, that *Christmas Day* be-
 tokeneth *January*, and *Sr. Stephen's Day* betoken-
 eth *February*, and *S John's Day* betokeneth *March*,
 and so forth, proceeding unto the last.

4. *The Disposition of the Twelve Days, known by
shining of the Sun.*

ON *Christmas-Day*, if the Sun do shine
whole-day, it betokeneth a peaceable Year.

If the Sun shine the second day, Gold shall
hard to come by, and the Corn much set by.

If the Sun shine the Third day, Bishops and
Prelates will be diligent to make War, and great
Errors shall be among Churchmen.

If the Sun shine on the Fourth day, then much
the weak Children suffer much Pain.

And if the Sun do shine on the Fifth day, then
both the Winter Fruits and Herbs, and Fruits of
Gardens prosper well.

If the Sun do shine on the Sixth day, there shall
be great plenty of the Fruits of the Gardens, with
all other Fruits also.

But if the Sun doth shine on the Seventh Day,
then betokeneth hunger and scarceness, both of
Man's Food, and also of Beasts; for Victuals shall
be dear, with Wine and Corn.

If the Sun doth shine on the Eighth day, it shall
be good for Fishers that Year, and Fortunate.

If the Sun doth shine on the Ninth day, it shall
be prosperous and happy for Sheep that Year.

If it shine the Tenth day, then shall there be
much evil Weather that Year.

If it shine the Eleventh day, there shall be much
misty Weather that Year, and also commonly
Death.

If it shine the Twelfth day, then followeth that
Year much War, Debate and Strife.

If the Wind blow on *Christmas-Day* at Night,
that betokeneth Death to a great Man in the
Land.

The

The Second Night, if the Wind be still and
id, then the Third Night dieth the greatest Lord
that Land.

If the Wind blow the Fourth Night there shall be
earth in the Land.

If it blow the Fifth Night, there shall be Death
among them that are Learned.

The Sixth Night, Wind bringeth plenty of
Vine, Corn, and Oil.

The Seventh Night Wind bringeth neither hurt
or good.

The Eighth Night Wind causeth much Death
among old and young People.

The Ninth Night, Wind betokeneth much Sick-
ness and Death among the People.

The Tenth Night, the Cattle fall to the Ground
and die.

The Eleventh Night, much Fish shall die.

The Twelfth Night, it betokeneth much War
and Debate in the Land.

*From the Time of Christmas unto the Twelfth-
Day.*

THE Husbandman understandeth all this:

When on *Christmas-Eve* at Midnight, the Wind
leaveth still, it betokeneth a fruitful Year; when
on the Twelfth-Day afore Day, it is somewhat
Windy, that betokeneth great plenty of Oil.

When the Sun on the Twelfth-Day in the Mor-
ning doth shine, that betokeneth foul Weather:
in the beginning it is never steadfast Weather, for
the Months go all one through another the same
day. If it be fair VVeather that Day, it is happy
and fortunate, The Sixth Day after the First Day,
is the last Day, so that the First is last, and that in
the Six Days every Day leaveth behind him two
Months.

Also

Also that the second Day leaverh *February* in the Forenoon, and *January* at the Afternoon, and so forth do all the other Days.

January.

IF if be on *New-Years Day* that the Clouds in the Morning be red, it shall be an angry Year, with much War and great Tempests. If the Sun doth shine on the 22d Day of *January*, there shall be much Wind. If the Sun doth shine on *Saint Paul's Day*, The Twenty fifth Day of *January*, it shall be a fruitful Year, and if it doth Rain or Snow, it shall be between both: If it be very misty, it betokeneth great Death: If thou hear it Thunder that day, it betokeneth great Winds, and great Death, and most especially among Rich Men that Year.

February.

ON *Shrove-Tuesday*, whosoever doth plant or sow it shall remain always Green.

Item, How much the Sun did shine that Day, so much he shall shine every Day in *Lent*, And always the next New-Moon that falleth after *Candlemas Day*, and after that the next *Tuesday* shall be alway *Shrove Tuesday*.

And when the Sun ariseth and shineth early then prospereth well all manner of Fruit: If you hear it Thunder, it betokeneth great Wind and much Fruit.

S. Beda saith, There be Three Days and Three Nights, that if a Child be born therein, the Body abideth whole, and shall not consume away until the Day of Judgment; that is, in the last Day of *January*, and the Secrets thereof be full wondrous. And if a Tree be hewed on the same Day it shall never fail.

March

March.

THE more Mists that there be in *March*. the more good doth it, and as many Days as be in *March*, so many hoar Frosts shall you have after *Easter*, and so many Mists in *August*. All manner of Trees which shall be cut down unto the two last Holydays in *March*, shall never fail. Item, If on *Palm-Sunday* be no fair Weather, that betokeneth to Goodness: If it doth Thunder that Day, then it signifieth a merry Year, and Death of Great Men.

April.

IF it Rain never so little on *Ascension-Day*, it betokeneth Dearth of all manner of Food for Cattle: But when it is fair Weather, it is prosperous, and there shall be plenty of Tallow, and much Wool.

May.

IF the Sun doth shine on the 25th Day of *May*, Wine shall prosper well; but if it doth rain, it doth much hurt. Item, If it Rain on *Whitsunday*, it is not good. Item, In the last of *May*, the Oak-Trees begin to bear Blossoms; if they Blossom, then you shall have a good Year of Tallow, and plenty of Fruit.

June.

IF it Rain never so little on *Midsummer-Day*, that is the 24th Day of *June*, they do not Hazel-Nuts prosper: If the Holy Sacrament Day of our Lord be fair, then it is good, and cause Fruit plenty, and the Lambs to die.

July.

IF it Rain on the second of *July*, such Weather shall be Forty days after, day by day; yet some imputed it to *Swithin*, the 15th.

August.

August.

IF the Sun do shine on the 24th Day of *August*, that is a good Token, and especially for Wind.

September.

IF thou wilt see and know how it will go that Year, then take heed of the Oak-Apples about *S. Michael's Day*, for by them you shall know how that Year shall be: If the Apples of the Oak-Trees when they be within full of Spiders, then followeth a naughty Year; if the Apples have with them Flies, that betokens a good Year; if they have Maggots in them, then followeth a good Year; if there be nothing in them, then followeth a great Dearth; if the Apples be many, and early ripe, so shall it be an early Winter, and very much Snow shall be afore *Christmas*, and after that it shall be cold; if the inner Part or Kernel be fair and clear, then shall the Summer be fair, and Corn good also; but if they be very moist, then shall the Summer also be moist; if they be lean, then shall there be a hot and dry Summer. If it Thunder in this Month, it presageth plenty of Wine and Corn that Year.

October.

WHEN the Leaves will not fall from the Trees then followeth after a cold Winter, or else a great Number of Caterpillars on the Trees.

November.

WHether the Winter be cold or warm, go on *Alballow's Day* to a Beech-Tree, and cut a Chip thereof, and if it be dry, then shall the Winter be warm, If thou wilt try on *S. Andrew's Even.*
whether

whether it shall be a moist or dry Year that followeth, you shall know by a Glass full of Water: If the Year shall be moist, and much Rain shall fall, then shall the Water in the Glass run over; and if there shall follow a dry Year, then shall not the Water arise to the brim thereof.

When there followeth a foggy Night, a good Year after ensueth; That is, when it cometh on the *Thursday* Night, or on a *Flesh Day* at Night, and on the *Friday* or *Saturday*, wherein some Men will eat no other Meat but *Flesh*; if there be Thundering, that bethokeneth plenty of Fruit.

December.

WHEN *Christmas-Day* cometh while the Moon waxeth, it shall be a very good Year, and the nearer it cometh to the New-Moon, the better shall that Year be. If it cometh when the Moon decreaseth, it shall be a hard Year, and the nearer the latter end thereof it cometh, the worse and harder shall the Year be; and if any Wood be cut off in the two last Days of *December*, and on the first Day of *January*, it shall not rot nor wither away, nor be full of Worms, but also wax harder, and in his Age as hard as a Stone.

6. *How thou may'st Rule thy Beasts that Year.*

Item, Put out of thy Stable all thy Beasts, or what other Cattle thou hast, the Three Nights following hereafter, and make the Stalls and Stables very clean, with the Mangers also, and give a Beast no Meat those Nights in those Places, but bestow them in some other Room, and there give them Meat, for that is good: And these be the Three Nights, *Christmas-Even* at Night, *New-Years-Even*, and *Twelfth-Even* at Night.

7. An old Rule of the Husbandmen.

Item, When it is fair three *Sundays* after *S. James's* Day, it betokeneth Corn shall be very good; but if it Rain, then the Corn Withereth: *Saint James's* Day before Noon betokeneth the Winter-Time before *Christmas*, and after Noon, it betokeneth the Time after *Christmas*. If it be so that the Sun do shine on *S. James's* Day, it is a Token of cold Weather; but if it Rain thereon, it is a Token of warm and moist Weather: But if it be between both, that is a Token of neither too warm, nor yet too cold.

8. How the Weather should be the Twelve Months.

IF a Man desire to know what fair Weather shall be in every Month, or what Rain, then must be mark in what Hour the New Moon is in, and under what Sign, and what Planer rulerh the same Hour, so shall the same Month be hot and dry, cold and moist, after the Judgment and Manner of the four Times in the Year.

Item, When the Moon is new changed, what Weather shall be that Month, shall be found out after this Manner: If the Moon shine fair and clear, and so followeth Wind, shineth the Moon pale, so shall it Rain: If it Raineth the next Month after the New Moon, then shall it rain forth the whole Month.

The Saying of Sylinus and Petrus.

IF the Sun have in the Morning under him troublesome Clouds, then shall ye have Rain, and much Tempest of Weather; if the Clouds be troubled in the Morning early, and black, then shall there blow a strong North-Wind, If

If the Sun and Element be red in the Morning, betokeneth rainy Weather. If it be red in the Evening, it is a Token the next Day shall be fair Weather.

10. The Circles about the Sun, Moon, and other Stars.

Guido Bonatus speaketh on this wise: We shall mark the Circles which be somewhat about the Sun, and about the Moon, whether they be one or more, and if there be but one, they being clear and not long enduring, and quickly vanish'd, it betokeneth fair and clear Weather following, and a good and clear Air; and when there be many Circles, it betokeneth Wind; if they be of Colour Red, and clear in many Parts, then it betokeneth Trouble in the Air.

And if they be grey, dark, and of earthly Colour, then it betokeneth Trouble in the Air, thro' cold and wind, and it bringeth in the Winter Time Snow, and in Summer Time Rain.

When they be Black, it betokeneth in the Winter Wind and Snow, in Summer Rain; and when they be many, then do the same the more encrease.

11. The Colours and Lights of the other Stars.

WHEN the Stars give great Light, it betokeneth Wind from the same Parts where those Lights be seen.

When the Stars be misty and dark, as though they shined through a Mist, and that of the same Time there be no Clouds in the Element, it is a Token of Trouble in the Air, and much Rain or Snow after the Time of the Year.

And

And when they be clear and red, they judge it to be windy.

Likewise, if thou seest the common Stars thick, dark, and of course sight, it betokeneth always change of Weather. If thou in clear Weather seest the Stars shoot, and fall down to the Earth, that is a Token that there shall be shortly after Wind from those Parts where the Stars do shoot, and the more they shoot, the stronger shall be the Wind: For when you see such Things present, it betokeneth inordinate Wind; and when you see such like in every Part of the Element, that is a Token of great Trouble in the Air in all Parts, with Thunder and Lightning.

12. How to know the Weather by the Rising and Going down of the Sun.

WHEN the Sun ariseth clear and fair, it is a Token of a fair day.

When the Sun ariseth, and hath about him red Clouds, it is a Token that it will Rain that day.

When there be Clouds in the East, so that the Sun cannot shine through them at his arising, is then a Token of Rain.

When the Kuglin is in the rising of the Sun, it betokeneth a sharp Wind, in going down of the Sun, fair Weather.

When there be Clouds about the Sun when he ariseth, the less that the Sun doth shine, the more redder the Clouds,

When at the rising of the Sun there proceedeth a long shining, it betokeneth Rain.

When afore the rising, the Sun-shine doth appear, it betokeneth water and wind.

When the Sun in rising is dark, or hid under a Cloud, it betokeneth Rain,

When

When the Sun is clear, and that it giveth Light from the middle Part against the rising, about Midnight, then it betokeneth Rain and Wind.

When long shining Beams go before the Sun, it betokeneth a dead and strong Wind from those Parts that the Beams do shine.

When by the Accident at Night there is a shining Circle, it betokeneth that Night boistrous and unruly Weather, and if there be a Mist, the stronger shall the Wind be: If the Mist fall from the Sun, it betokeneth Wind in the Region beyond where it falleth.

VWhen the Sun ariseth black, or with Clouds under it, or that he hath on both Parts Clouds, which some Men call the Sun, or Sun-beams, which proceed from the Sun; whether they be black, of Colour or no, it betokeneth a VVinter Air, or Rain.

VWhen the Circle that is round about the Sun, in the rising or going down thereof, is in many sundry Colours, or else of red as Fire, or else that the Light of the Sun doth fail, or that the Colour be stelled, or that the Clouds stand thereby, or that the Sun-Beams be very long, it signifieth a strong VVind to come from those Parts.

VWhen in the rising or going down of the Sun, the light or shining thereof goeth before, and in the Evening the Element is red. it betokeneth the next day fair VVweather: And when the shining thereof in the rising or going down be not right, it betokeneth Rain.

13. *Albertus of the Lightning.*

I F the Colour of Lightning be red and clear, the Flames white and red, or the Colour of Snow, that betokeneth all Things fruitful, the other helpeth to the bringing forth, and doth neither hurt

nor

nor hinder, except it be too far withered; Third goeth through and setteth forth.

14. *Of the Rainbow, from whence he is, and what it signifies.*

WHEN the Rainbow is clear, then shall it not be long clear after, which betokeneth Winter Air, or Rain.

Item, When thou seest in the Morning a Rainbow, it betokeneth Rain the same Day, and there shall be a great boisterous Storm.

Item, When the Rainbow doth appear about Three or Four of the Clock in the Afternoon, it betokeneth fair Weather, and there shall be again it a strong Dew.

Item, When there doth a Rainbow appear about Noon, it betokeneth much Water.

Item, When the Rainbow doth appear about the going down of the Sun, then doth it, for the most part Thunder and Rain.

Item, When it appeareth in the Orient, there followeth fair Weather.

Item, When the Rainbow appeareth in boisterous Weather in the North, it betokeneth fair Weather and clear; and contrariwise, when he appeareth and is seen with a clear Summer, whether in the West, or Noon, it followeth Rain.

Haly saith. When the Rainbow appeareth in fair and clear Weather, it betokeneth Encrease of raw Weather, and in the Winter it betokeneth less.

15. *Of Thunder and Lightning.*

WHen in the Time of Winter the Sun is in Capricornus and Aquarius, especially from Lucy until the 10th of January, if the Thunder be heard

en shall it be from the beginning of the Light-
ing throughout the whole Year, more windy
an any other Year is. When in Summer it
undreth more than it Lightneth, it is a sign of
ind that shall come from the same Place whence
e Thunder cometh : but if there be seen more
lightning than is heard of Thunder, then shall
e Wind come from the Place where the Light-
ing is seen.

If it Thunder less than Lighten, that is a Token
of Rain, with fair and clear Weather, and shall
both Thunder and Lighten, or else Thunder and
lighten out all Four of the Quarters ; but mark,
if it come only from the East Part, there shall be
next Day Rain from the North, and Wind.

When it Thundreth early, it betokeneth both
Wind and Rain to come from the Day,

6 To know the Weather by the Four Quarters of the
Year, as sheweth Leithenbergher..

WHAT Weather there shall be on the Day
the Sun enters into *Aries*, and in the next
Day after their Operation, shall be for the most
Part in the Haruest, in *September*, *October*, and
November.

Item, *Aries* worketh the one Day when the Sun
goeth in *Leo*, and the next Day before and after,
and so shall be the Winter, especially *December*,
January, and *February* ; for the Winter giveth him
wholly, and leaveth on the North, that is to say,
from the Midnight, which is the *Orient East*, and
that Time shall be dry, and then shall be great
Frost and Cold.

But if it come in South *Austro*, which is of the
mid-day, either West *Occidental*, then that Time
shall be moist and but little Ice. If the Weather
be

be dry after the moistneis, so shall the VVinter be unstable.

On that Day that the Sun goeth into *Libra*, mark the VVeather the next day afore it, and then the next day after it, and when the VVeather is given to Lightning more in *March*, *April*, and *May*, the mark that also. For as the VVeather is in those days that come next after, and afore, when the Sun entreth into *Aquarius*, so shall it be in the most part of the Summer, *June*, *July*, and *August*.

In them many wise Men do conclude how the VVeather shall be all the Time that the Sun is from *Libra* to *Scorpio*, even to the Twentieth Degree. That is, that from the Fourteenth of *September* unto *Alballow's-Day*, and commonly it shall be like wise in the Year following. And this Time is reckoned among the Twelve Months; so that Four days are reckoned for a Month, and every day betokeneth a Quarter of a Moon, which is seven days, and *November* is reckoned for the first Month.

27. How to know the Weather out of the New and Full Moon.

ON the Third Day before the New and Full Moon, mark well the Moon, where there goeth or proceedeth from her a clear Light shining, it betokeneth fair VVeather, and also windy, and if the Moon be black or dark, it is a Token of cold Air and Rainy.

VVhen there is a fair and clear Circle by the Moon, and that being sharp and bright, it betokeneth a fair and clear Air; and if there be Two or Three Rings about the Moon, it betokeneth a cold VVinter Air.

VVhen

When there is a Darknes about it, it is a Token
winterly Air which cometh through strong
winds; and if there be black about it, then it is
Token of such like Weather also.

When the Moon ariseth and shineth fair, it be-
cometh fair Weather; red, wind; black, rain.

Likewise as the Weather is on the Third day
after the New and Full Moon, so shall the VWeather
Ten days after most commonly.

A sudden and hasty Rain cometh always from
the VWind that went before.

The greatest VVinds be commonly in Harvest;
the sudden coming of cold and heat, cometh of
the VWind, and of the Rain.

There goeth commonly before Thunder great
VVinds.

When the VWind goeth from the VWest, then
is commonly rainy VWeather.

From the East is fair VWeather.

From Midnight, it is cold and hard Weather.

From Noon, hartful and unhealthy VWeather.

If it do hail in the midst of Summer, it is a
Token of great cold in the higher Region of the
Air; when the lower Part is that that causeth Hail
to come from above.

*Of the Eclipses of the Moon, the Cause of, and
how, and when they happen.*

YOU are to note, That an Eclipse of the Moon
is nothing else but the Interposition of the
Earth between the Bodies of the Sun and Moon,
they being diametrically opposite; as if a Line
be drawn from the Centre of the Sun, to the Cen-
tre of the Moon should pass directly through the
Centre of the Earth; which only happeneth at
the Time of Opposition or full Moon, and no

a very Full Moon neither; but only when they meet in the Head or Tail of the Dragon, which is only the Intersection of Two Circles, viz. The Ecliptick and the Different, which is the Circle that carries the Moon about. And you are likewise to Note, That an Eclipse of the Moon appeareth to all those above, in whose Horizon the Moon is at the Time of the Opposition; though it be otherwise with the Eclipse of the Sun: For a Solar Eclipse is to some Total, to others Partial, and to others not at all Visible, though the Sun be at the Time of the Conjunction above all the Horizon, &c.

To find when the Moon shall be Eclipsed, and when not, by her Distance from either of the Two Sections called the Head and Tail of the Dragon.

IF the Moon at the Time of her true Opposition to the Sun, shall be distant from either of the Two Points less than 10 Degrees, 21 Minutes, 30 Seconds, then must the Moon suffer an Eclipse.

But if her Distance (as before) be more than 13 Degrees, 5 Minutes, 23 Seconds, then the Moon (at that Full) cannot be Eclipsed.

Therefore if her Distance be more than 10 Degrees, 21 Minutes, 30 Seconds, and less than 13 Degrees, 5 Minutes, 23 Seconds, then she may happen to be Eclipsed, but not necessarily.

20. *To find when the Sun shall be Eclipsed, and when not.*

IF the apparent Latitude of the Moon at the Time of the visible Conjunction be less than 30 Minutes, 40 Seconds, there must be an Eclipse.

But if the apparent Latitude of the Moon be more than 34 Minutes, 51 Seconds, there cannot be an Eclipse.

Therefore if the apparent Latitude be more
30 Minutes, 40 Seconds, and less than 34
Minutes, 51 Seconds, there may be an Eclipse.

*How to behold an Eclipse of the Sun, without
hurt to the Eyes.*

MAKE a Burning-Glass, such as Men use to
light Tobacco with the Sun, or a Specta-
Glass, that is Thick in the Middle, such as
for the eldest Sight; and hold the Glass in
the Sun, as if you would burn through it a Paste-
board, or White-Paper Book, or such like, and
hold the Glass from the Board or Book, twice as
far as you do burn with it; so by direct holding
nearer or farther, as you shall see best, you may
hold upon your Board, Paper, or Book, the
Body of the Sun, and how the Moon pas-
seth between the Glass and the Sun during the
whole Time of the Eclipse.

Thus thou mayest practice before the Time of
Eclipse, wherein thou shalt discern any Cloud
passing under the Sun; or by another putting or
holding a Bullet on his Fingers End betwixt the
Glass and the Sun, at such Time (the Sun shining)
thou holdest the Glass, as before thou art
taught.

The Mind of the Fathers of the Nature of Fire.

WHEN the Fire sparkles, it betokeneth
Rain.

When the Fire giveth much Flame, or else
when a Man taketh an Hasten, and listeth it up
the Coals, and if the Coals do hang thereon,
it betokeneth Wind and Rain.

When

VWhen the Cold in VWinter ceaseth,
 And when a Man Snow findeth;
 If there be dark Clouds thereby,
 Then look for Rain verily:
 If the Frog in the Morning do cry,
 Betokeneth Rain in great plenty.

23. *A brief Discourse of the Natural Causes of water
 [Meteors, as Snow, Hail, Rain, &c.]*

YOU must first Understand, That all water
 Meteors, as Rain, Snow, or such like, is but
 a moist Vapour drawn up by the Virtue of the Sun
 and the rest of the Planets into the middle Region
 of the Air, where being congealed or dissolved
 falleth upon the Earth; as Hail or Rain.

24. *Of the Rainbow.*

Pliny saith, The Rainbow is made by the Sun
 beams striking upon a hollow Cloud, when the
 edge is repelled and beaten back against the Sun
 and thus ariseth Variety of Colours by the mix-
 ture of Clouds, Air, and fiery Light together.
 But (as he saith) it portendeth neither fair nor
 foul VVeather.

25. *Of Rain.*

OF these kind of Meteors you may read Aristotle
Libro primo, Meteor Logicorum, Cap. 1, &c.
 But briefly, Rain is Vapour, and an earthly Humour
 raised from the Earth and VWater into the middle
 Region of the Air, where, by the Extremity of
 cold it is thickned into the Body of a Cloud, and
 after being dissolved, falleth upon the Earth.

25.

26 Of Hail.

HA I L ingendred of Rain, congealed into Ice, freezing the Drops presently after the dissolving of the Clouds, whereby we have great irregular Stones fall on the Earth. I have seen them in that Fashion 1610, contain 4 Inches about, for the bigger it cometh, and the longer it carrieth in the Air, the rounder it is, and the lesser.

27. Of Snow.

S N O W is of the same Humour that Hail is, but not groweth together so hard. *Pliny* saith, Hail sooner melterh than Snow, and the hail cometh sooner in the day than in the night.

28. Of Frost and Dew.

W H E N in the day time, through the faint heat of the Sun, there is a cold and moist Vapour drawn up a little from the Earth, presently at night it descendeth again upon the Earth, and is called *Dew*, and in the Spring or Harvest, it is a Sign of fair Weather: But if by means of cold it be congealed, it is called *Frost*, and therefore *Dews* come not so often in hot Seasons, neither when Winds be up, but after a calm and clear Night. Frosts dry up wet and moisture: For when (as *Pliny* saith) the Ice is melted, the like Quantity of Water in proportion is not found.

29. Of Wind.

W I N D is nothing but many Exhalations drawn from the earth and inforced laterally above the Sun,

30 Of sudden Blasts.

A Windy Exhalation being thrown down, and encompassed (as *Pliny* saith) in a thin coute of Clouds, newly overcast, coming at some time with such a Violence, as it bursts and cleaves a dry Cloud in sunder, and makes a Storm, of the *Greeks* called *Ecnephias*: But when this Cleft is not great, but that the Winds be forced to turn round and roll his Descent without Lightning, there is made a Whirl-puff, or Gust, called *Typhon*: That is to say, The Storm *Ecnephias* sent forth a windy Violence, and this Wind doth bear many Things away with it, changing from Place to Place; but if the Hole in the Cloud were great, it is called *Turbo*, casting down and overthrowing all that is next it; *Pliny* saith, *Ecnephias* cometh with Snow, nor no *Typhon* from the South: Some say, Vinegar thrown into this Wind, breaks the Gust.

31. Of Earthquakes.

PLeaty of Winds gotten into the Bowels, Holes, and Corners of the Earth, bursting out of the Earth, and the Earth closing again, causeth the shaking, or Earthquake, and is a Token of ensuing War.

32 Of Earthquakes.

WHEN Waters in Wells or Pits be troubled, and have a bad savour, the long absence of Winds, strange Noises, the Obscurity or Darkeness of the Sun with Clouds, and strangely coloured, &c.

33. Of Thunder and Lightning;

WHEN an Exhalation hot and dry, mixt with moisture is carried up into the middle region, and there is in the body of a Cloud. Now these two Contraries being thus shut or pent in one room together, they fall at Variance, whereby the Water and Fire agree not, until they have broken the Prison wherein they were pent, so that fire and Water fly out of the Cloud, the breaking whereof maketh a Noise like renting of Cloth, which we call Thunder, and the Fire Lightning, first seen in respect the Sight is before the Hearing; and of Lightning there may be many Sorts.

That which is dry burneth not at all, dissipating and dispersing: That which is moist burneth not likewise, but blast, and altereth the Colour; but that which is clear, is of a strange Operation, it draweth Vessels dry without hurt to the Vessel; it melteth Metal in Bags or Purses, and burterh not the Bag or Purse, nor Wax that sealed the Bag hurt; it breaketh the Bones and burterh not the Flesh, and killeth the Child in the Womb, not hurting the Mother. *Pliny* saith, *Scythia*, by reason of Cold, and *Egypt*, by reason of Heat, have seldom Lightning.

34. What Things be not hurt by Lightning.

It hurteth not the Lawrel-Tree, it entrencheth not past five Foot into the Earth; such that are shadowed with Skins of Seals or Sea Calves, are free, the Eagle is free, &c. Many other wondrous and strange kind of Meteors be there in the Heavens, oftentimes seen, as Comets, Burning Dragons, &c. but this Volume will not contain an ample Discourse thereof.

Here followeth divers and sundry Rules of excellent Use, and right necessary to be known by the Husbandman, and not only of him, but of all other Persons of what Quality soever.

AND first I will begin to shew what Rules of Husbandry are to be observ'd in each month; and also, Observations for taking of Physick, and keeping of a good wholesome Diet, and moderate Recreation.

36. Rules of Husbandry in January.

THIS is the Season for good Husbands to lop and purge superfluous Branches from Fruit-trees, uncover their Roots, set all kind of Quick-sets and Fruit-trees in the new Moon, be sure the Wind be not North nor East, and set the same sides to the South and West, which grew at the first: set Beans, Pease and Partrips, the Weather mild, and Moon decreasing, dig Gardens, drench weak and sick Cattle; Kine with Verjuice, Horses with Water and ground Malt, sodden with a little Bran.

Observations for Physick and Diet in January.

THE best Physick is warm Cloaths, good Fires, warm Diet, and a merry honest Wife.

Rules of Husbandry in February,

THIS Month set, cut, and lay Quick sets, and Roses, and all other Plants; set and plant Vines, Hops, and all Fruits that grow on Bushes: Sow Pease, Beans, and Onions, furnish your Gardens with Sallads and Pot-herbs, for Summer: Prune and Trim all sorts of Fruit-trees from Moss, Cancer, and superfluous Branches; remove Grafts of young Trees, in the last Quarter, the Moon being in *Aries, Libra, or Scorpio.*

Observations for Physick and Diet in February

If necessity urge, you may let Blood; but be sparing in Physick, and be sure when a warm Day comes prevent taking of Cold through carelessness; for the warm Air in this Month is not lasting, but oft deludes to our Prejudice.

Rules of Husbandry in March.

NOW regarding the wind and weather, graft, cut Quick sets, cover the Roots of Fruit-trees (opened in *December and January*) with fat Earth, sow Oats, Barley, Parsnips, Onions, Carrots, Melons, Cucumbers, and all kind of Pot-herbs, Artichokes and Sage, and sow all manner of garden-seeds.

Observations for Physick and Diet in March.

Now advise with the honest and able Astrological Physician; 'tis good to Purge and let Blood.

Rules of Husbandry in April.

THIS Month sow Hemp and Flax, pull Hops set and sow all kind of Herbs, restore the liberty the laborious Bee, by opening her Hive: Bark Trees

Trees for Tanners, and let good Housewives mind their Gardens, and begin to think of their Dairies.

*In Gardening ne'er this Rule forget,
To Sow dry, and Set wet.*

Observations of Physick and Diet in April.

THE Use of Physick becomes now seasonable, also Purging and Blood-letting: 'Tis good to abstain from Wine, for many Diseases will be taken thereby, to the Ruin of many.

Rules of Husbandry in May.

THIS Month commands the provident Housewife and the prudent Artift, to set their Skill on Work. In the beginning of the Month sow and set those Tender Summer-Herbs, that would not endure the former Cold. Weed your Hop Garden, cut off superfluous Branches, Mofs Trees and Gardens, and Weed Corn.

Observations for Physick and Diet in May.

NOW every Garden and Hedge afford thee Food and Physick, rise early, walk in the Fields, running Streams, the North and West Sides. See and sweet Butter an excellent Breakfast; clarified Whey with Sage, Scurvy-Grass-Ale, and Worm-Whisky Beer, are wholesome Drinks.

Rules of Husbandry in June.

AT the Full of the Moon, this Month or next gather your Herbs to keep dry for the whole Year; set Rosemary and Gilliflowers, sow Lettice and Radish three or four Days after the Full, and

they will not run to Seed; Shear your Sheep, the Moon encreasing.

Observations for Physick and Diet in June.

LET honest, moderate Labour and Exercise, procure your Sweat; thin and light Diet, and chaste Thoughts tend to Health; lie not unavisely on the Ground, or over hastily drink.

Rules of Husbandry in July.

GET Rue, Wormwood, and Gall, to strow on your Floors, to destroy Fleas; at the Full Moon, gather Flowers and Seeds; dry your Flowers rather in the Shade than in the Sun, which too much exhales their Virtue; but to avoid Corruption, let the Sun's Heat a little Visit them.

Observations for Physick and Diet in July.

BEWARE of violent Heat, and sudden Cold, which are the great Distempers of this Month, and procure Pestilential Diseases; forbear superfluous drinking; but eat heartily.

Rules of Husbandry in August.

NOW with Thankfulness reap your desired Harvest: Sow Winter-Herbs in the New of the Moon; esteem fair Weather as precious, and dispense it not. Gather Garden Seeds near the Wall, use moderate Diet, forbear to sleep presently after eat: Take heed of sudden cold after heat.

Observations for Physick and Diet in August.

BEWARE of Physick and Blood-letting in the Dog Days, if the Air be hot, otherwise, if Occasion require, you may safely make Use thereof.

Rules of Husbandry in September.

THE beginning of this Month, and end of the former gather Hops, their Complexion being brown, and the Weather fair, and no Dew on the ground; kill Bees, make Verjuice, remove and set all Slips of Flowers between the two Lady-days, remove Trees from September till February, especially in the New of the Moon, the Weather warm and the Wind South or West; cut Quick sets, gather ripe Fruit, sow Wheat and Rye, winter Parsnips and Carrots, and set Roles, Strawberries and Barberries.

Observations for Physick and Diet in September.

NOW as the Year declines, provide your Winter Garment, hang them on loosely, to prevent that you might after repent of; good for Physick and Phlebotomy.

Rules of Husbandry in October.

SOW Wheat and Rye, remove your Plants and Trees about the New Moon; observe this as a seasonable Secret, That in setting, you carefully place that side to the South and West, which were so before you took up the Plant, otherwise the Cold kills it: Gather your remaining Winter Fruit, set all kind of Nuts and Acorns, and cut Rose-trees but once in two years, if you intend to have store of Roses.

Observations of Physick and Diet in October.

THE Garments you last Month hung on your Back in jest, now button them close in good earnest; cloath you now for prevention, for the cold comes insensible and Fogs oft-times begets a whole Winters cold. Consult with your Taylors as well as Physicians.

Rules

Rules of Husbandry in November.

SET Crab-Tree Stocks to Graft on, in the old of the Moon, set Pease and Beans, and Sow Parsnips and Carrets, Trench Gardens with Dung, uncover the Roots of your Apple Trees; and let them remain 'till *March*, kill Swine in or near the Full of the Moon, and the Flesh will the better prove in boiling.

Observations for Physick and Diet in November.

THE best Physick this Month is good Exercise, Warmth, and wholesome Meat and Drink.

Rules for Husbandry in December.

IN the last Quarter of the Moon, this Month and the next, are the best Times to fell Timber: Let Fowlers mind their Game; cover all your best Flowers and Herbs from Cold and Storms, with rotten Horse Dung; look well to thy Cattle, bleed Horses. Let a warm Fire, and a Cup of Nectar be thy Bath, the Kitchen thy Apothecary's Shop, hot Meats and Broths thy Physick, and a well spread Table the proof of thy Charity to thy poor Neighbours, to whom this Advice is seasonable,

*Bring poor thy self, and cannot feast at all,
Thank God for such as thee to feasting call.*

Observations for Physick and Diet in December.

THE best Physick is, as before, a merry honest Heart, and the Exercise of Charity among thy poor Neighbours.

57. Here followeth other brief Rules of Physick and Husbandry.

Physical Observations.

GOOD to let the Sanguine Blood when the Moon is in *Pisces*. To let the Cholerick blood when the Moon is in *Libra*, *Aquarius* or *Pisces*. To let the Phlegmatick Blood when the Moon is in *Sagittarius* or *Aquarius*. To prepare Humours, the Moon in *Gemini*, *Libra*, or *Aquarius*.

Good to Purge,

WITH Electuaries, the Moon in *Cancer*.

With Pills, the Moon in *Pisces*.

With Potions, the Moon in *Virgo*.

Good to take Vomits, the Moon being in *Taurus*, *Virgo*, or the latter part of *Sagittarius*.

To purge the Head by Sneezing, the Moon being in *Cancer*, *Leo*, or *Virgo*.

To take Glysters, the Moon being in *Aries*, *Cancer*, or *Virgo*.

To stop Fluxes and Rheums, the Moon being in *Taurus*, *Virgo*, or *Capricorn*.

To Bath when the Moon is in *Cancer*, *Libra*, *Aquarius* or *Pisces*.

To cut the Hair of the Head or Beard, when the Moon is in *Libra*, *Sagittarius*, *Aquarius*, or *Pisces*.

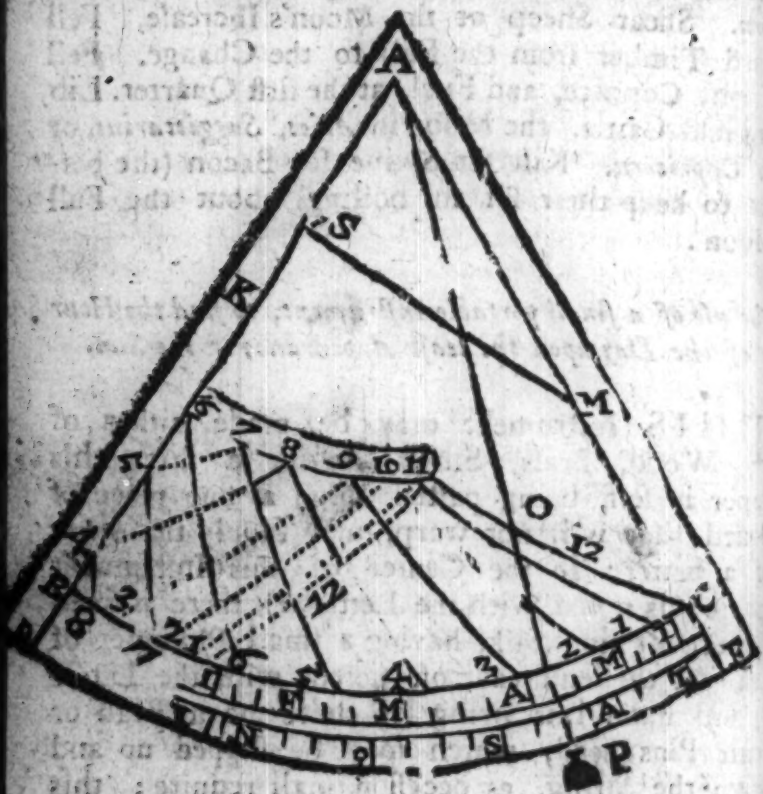
Brief Observations of Husbandry.

SET, Sow Seeds, Graft and Plant, the Moon being in *Taurus*, *Virgo*, or in *Capricorn*. And all kind of Corn in *Cancer*. Graft in *March* at the

the Moon's Increase, she being in *Taurus* or *Capricorn*. Shear Sheep at the Moon's Increase, Fell hard Timber from the Full to the Change. Fell Frith, Coppice, and Fuel, at the first Quarter. Lib or Geld Cattle, the Moon in *Aries*, *Sagittarius*, or in *Capricorn*. Kill fat Swine for Bacon (the better to keep their fat in boiling) about the Full Moon.

The use of a small portable Instrument, to find the Hour of the Day upon the least Appearance of the Sun.

THIS Instrument may be made either of Wood, Brass, Silver, or for a shift, this Paper it self, being pasted upon a fine piece of Board that will not warp, may supply the want of a better: In the Center of this Instrument (which is noted with the Letter *A*) there is fixed a piece of fine Silk, having a small Plummert of Lead at the end thereof, noted with the Letter *P*, and upon this String let there be a Bead or small Pins head, which may be slipped up and down the String, as occasion shall require; this small Bead, or Pins-head, is noted with the Letter *O*. Likewise upon the Edge of the Instrument, noted with *A B* you must have a small piece of Wire (or a piece of small Pin) about a quarter of an Inch in length, which must stick upright upon the Edge of the Instrument; this small piece of Wire is noted with the Letter *S*: Or if you will, you may have a small hole made in the Line *A B*, into which you may stick a Pin when you would know the hour of the Day, which will be sufficient. Lastly between the Lines *B C*. and *D E*, are noted certain small Divisions, which are the days of the twelve months of the year, noted



ted with the first Letter of every Month, as *J* for January, *F* for February, *M* for March, *A* for April, *M* for May, *J* for June, *J* for July, *A* for August, *S* for September, *O* for October, *N* for November, *D* for December.

Now the Hour Lines offer themselves to every ones Eye, having the Numbers 12, 1, 2, 3, 4, 5, 6, 7, 8, 11, 10, 9, 8, 7, 6, 5, 4, set at each end of them.

Having thus described the several Parts of the Instrument, I will now shew the use thereof, which

which is very easie: For first (the Thread being
 xed fast at the Center, at *A*) you must lay the
 ring upon the Day of the Month) (as in the Fi-
 are the String lieth upon the 10th Day of *April*)
 hen staying it there, move the Bead up and down
 the String till it lie just upon the Line of 12, as
 ou see in the Figure at *O*, then is your Instru-
 ment fitted to find the Hour any Time that Day,
 which you must do after this manner: Take the
 instrument in your Hand, laying the Thumb of
 our right Hand about *E*, and the Thumb of your
 left Hand about *R*. turning the left Side of your
 body to the Sun, and hold up the Instrument till
 the Sun cast the Shadow of the short Piece of Wire
 on *S*, strait along the Line *S G*, neither above nor
 below it, the String playing at free liberty by the
 side of the Instrument, then shall the Bead, falling
 upon the Hour-Line, give you the true Hour of
 the Day, either before, or Afternoon.

Example.

If you will find the Hour on the 5th of *April*,
 you must then lay the Thread upon that Day,
 and keeping it there, move the Bead until it lie
 upon the Line of 12, then holding the Instrument
 in your Hand, and turning the left Side of your
 body to the Sun, holding it up till the shadow of
 the small Wire fall just upon the Line *S. M.* and
 then (and then the Thread and Plummer having free
 liberty to move along the side of the Instrument)
 observe where the Bead resteth, and there is the
 Hour of the Day, as if it fall upon the Line noted
 with 9 or 3, then it is either 9 in the Morning, or
 3 in the Afternoon. In the like manner, if it
 falls upon the Line 10, or 2, it is either 10 in the
 Morning, or 2 in the Afternoon. Again, if it
 fall

fall just between the line of 8 and 3, then it is either half an hour past 8 in the Morning, or half an hour past 3 in the afternoon; and which of these hours it is, may be easily distinguished.

Note, That from the Tenth day of March to the Twelfth of September, you must make use of the hour-lines which are drawn with a full line thus: ——— But from the Twelfth of September to the Tenth of March, you must make use of the hour-lines which are pricked thus..... Let this much suffice concerning the use of this Instrument.

Usus optimus Magister.



A TABLE

Skill.

Pounds.

Tens of Pounds.

Hun. of Pounds.

To Year of the

Pound.

Shilling.

By sum

A TABLE of Interest 'at 5 £. per Cent.

	1 Week.			a Month			2 Month			3 Month			6 Month			a Year.		
	s.	p.	f.	s.	p.	f.	s.	p.	f.	s.	p.	f.	s.	p.	f.	s.	p.	f.
Skill.	5	0	0	0	0	1	0	0	2	0	0	3	0	1	2	0	3	0
	10	0	0	0	0	2	0	1	0	0	1	2	0	3	0	0	6	0
	25	0	0	1	0	3	0	1	2	0	2	1	0	4	2	0	9	0
Pounds.	1	0	0	1	0	1	0	0	2	0	0	3	0	1	0	0	0	0
	2	0	0	2	0	2	0	0	4	0	0	6	0	1	0	0	2	0
	3	0	0	3	0	3	0	0	6	0	0	9	0	1	0	0	3	0
	4	0	1	0	0	5	0	0	8	0	1	0	0	2	0	0	4	0
	5	0	1	1	0	4	0	0	10	0	1	3	0	2	6	0	5	0
	6	0	1	2	0	6	0	1	0	0	1	6	0	3	0	0	6	0
	7	0	1	3	0	7	0	1	2	0	1	9	0	3	6	0	7	0
	8	0	2	0	0	8	0	1	4	0	2	0	0	4	0	0	8	0
	9	0	2	1	0	9	0	1	6	0	2	3	0	4	6	0	9	0
Tens of Pounds.		s.	p.	f.		s.	p.	f.		s.	p.	f.		s.	p.	f.		
	10	0	2	2	0	0	1	8	0	2	6	0	5	0	0	10	0	
	20	0	5	0	0	1	8	0	3	4	0	5	0	0	10	0	1	0
	30	0	7	2	0	2	6	0	5	0	7	6	0	1	5	0	1	10
	40	0	10	0	0	3	4	0	6	8	0	10	0	1	0	0	2	0
	50	1	0	2	0	4	2	0	8	4	0	12	6	1	5	0	2	10
	60	1	3	0	0	5	0	0	10	0	0	15	0	1	10	0	3	0
	70	1	5	2	0	5	10	0	11	8	0	17	6	1	15	0	3	10
	80	1	8	0	0	6	8	0	13	4	1	0	0	2	0	0	4	0
	90	1	10	2	0	7	6	0	15	0	1	2	6	2	5	0	4	10
Hun. of Pou.	100	2	1	0	0	8	4	0	16	8	1	5	0	2	10	0	5	0
	200	4	2	0	0	16	8	1	13	4	2	10	0	5	0	0	10	0
	300	6	3	0	1	5	0	2	10	0	3	15	0	7	10	0	15	0
	400	8	4	0	1	13	4	3	6	8	5	0	0	10	0	0	20	0
	500	10	5	0	2	1	8	4	3	4	6	5	0	15	10	0	22	0
	1000	10	200	4	3	4	8	6	8	12	10	0	25	0	0	50	0	0

To find the Interest of 235 Pounds 10 Shillings, for Year and five Weeks do thus. Take the several Sums out of the Table, and place them in the following Order.

	a Year	a Month	a Week	Then by adding these
	s.	p.	f.	3 last found Sums together, you have the Interest for the Sum, and the time requir'd, viz.
Pounds. {	200	10	0	0
	30	1	10	0
	5	0	5	0
Shillings.	10	6	0	0
	11	15	6	19
			7	24
			11	3
By thus doing, the Interest for any other Sum or Time may be known				Sum is 13 00 03 3

The Use of the Table of Interest.

THE first Column containeth any Number of Pounds, from 1000, against any of which Sums is set down the Interest thereof, for one two three or four Months, according to the Table.

Example.

LET it be required to find the Interest for 70 Pounds for four Months. Find 70 *l.* in the first Column, and right against it, in the Column of four Months, (which is the last) you shall find 1 *l.* 8 *s.* 0 *d.* and so much is the Interest of 70 in four Months.

Now if you would know what the Interest of the same Summ would be in 6 Months, look in the Table for the interest thereof, in 2 Months is 0 *l.* 14 *s.* 0 *d.* which added to the Interest of four Months, namely, to 1 *l.* 8 *s.* 0 *d.* the Sum is 2 *l.* 2 *s.* 0 *d.* and so much is the Interest of 70 in 6 Months.

Also, if it be required to find the Interest of any Sums which is not in the first Column, as of 75 *l.* Let it be required to find the Interest of 75 *l.* for three Months. First, look the Interest of 75 *l.* for three Months, as before, you shall find it to be 1 *l.* 1 *s.* 0 *d.* Likewise find the Interest of 5 *l.* for three Months, which is 0 *l.* 1 *s.* 6 *d.* This being added to the former, *viz.* to 1 *l.* 1 *s.* 6 *d.* maketh 1 *l.* 2 *s.* 6 *d.* which is the Interest of 75 for three Months.

For necessary Tables, shewing the Value of the Purchase of House or Land by Lease, &c. Calculated after the Rates of 5l. 6l. 8l. 10l. in the Hundred.

5 per Cent.

6 per Cent.

Time of Years
the Purch.

Mon.

Time of Years.
the Purch

Mon.

This Table is to be used in the Purchase of Land.

Value of the Purchase.

This Table sheweth the Purchase of Leases of Lands

Value of the Purchase.

Fee Simp 20

Fee Simp.

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6

The Use of the Four preceeding Tables.

THese four Tables are all to be used the same way, their difference being only in the rate of the profit, which is fit should be more in Houses than in Lands, because Houses are subject to be void of Tenants, and many other Casualties of Fire and Ruine, which Lands are not. And therefore I have (as briefly as I can) hinted in the Tables, what Table is fittest in any kind of Purchase: Not that any one is bound to make his Bargain just according to these Rates; but hereby any one may judge of his Purchase, and know what Profit he makes of his Money.

The Tables of themselves are so plain, that they need no explaining; I have herein altogether applied my self to the usual way of reckoning these Bargains to be worth so many Years Purchase: Only the Year, for more exactness, is divided into Twelve Months, and not into Four Quarters.

This Example will make all plain.

If it is desired to know what the Lease of a House for One and Twenty Years is worth in ready Money; to find out this, look in the last Table, which is calculated after the Rate of 10 *per Cent.* and is fitted for such kind of Bargains; and in this Table at 21 Years, you shall find the value of the Lease to be worth 8 years, and 8 Months purchase. So that let the yearly rent, or value of the house be what it will, the said Lease of 21 Years is worth eight whole years rent, and almost three quarters of the said yearly rent, which you may easily reckon up; and so know the true Value of the

8 per Cent.

10 per Cent.

Time of the Purch.	Years	Mon.
1	0	11
2	1	9
3	2	7
4	3	4
5	4	0
6	4	7
7	5	2
8	5	9
9	6	3
10	6	9
11	7	12
13	7	1
15	8	7
17	8	1
19	9	7
21	9	0
23	10	4
25	10	8
27	10	11
29	10	2
31	11	4
41	11	11
51	11	3
61	12	4
71	12	5
81	12	6
95	12	6
	12	6
	12	

Fee Simp.

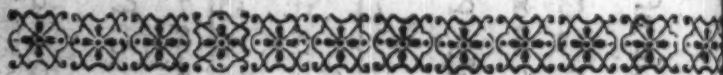
Time of the Purch.	Years	Mon.
1	0	1
2	1	9
3	2	6
4	3	2
5	3	9
6	4	4
7	4	11
8	5	4
9	5	9
10	6	2
11	6	6
13	7	1
15	7	6
17	8	4
19	8	0
21	8	4
23	8	8
25	9	11
27	9	1
29	9	3
31	9	4
41	9	6
51	9	9
61	9	11
71	10	11
81	10	0
91	10	0
	10	0
	10	

Fee Simp.

The

the Purchase; and at this price you shall have
10 per Cent. profit for your Money.

I have made these Tables to shew the worth
long Leases also, because most Men value a long
Lease too much, in respect of the value they
upon a short Lease. Reckoning a Lease of 20
years to be worth but 7 years, and yet thinking
a Lease of 60 years to be worth 12 or 13 years
Purchase; whereas you may see by this Table
that though the Lease of 21 years be worth 8 years
and 1 Month's Purchase, yet the Lease of 60
years is not worth full ten years Purchase; nay
the Lease of an hundred years, or the Fee Simple
cannot be worth above 12 years Purchase, allowing
the same rate of 10 per Cent. for the Money.



*A brief Discourse of the Cœlestial Part of
the World; of the Distances, Magni-
tudes, Motions, and Situations of the
Planets and fixed Stars.*

Of the Heaven of the fixed Stars.

Although (by the the Diurnal Motion of the
Primum Mobile) this Heaven (as all the
other Orbs of the Planets are) be violently turned
about once in 24 hours, yet they retain a proper
Motion to themselves, which is contrary to the
former: This Motion is called *Natural*, because
it is effected by the proper Motion of the Star
or Planet in its own Orb, and the other
Motion

otion is called *Violent*, because it forceth a Motion contrary to what the thing it self in Nature could perform.

This Heaven of the fixed Stars is very slow in motion, moving but one degree in 71 Years, and is 354½ years moving through the whole Zodiac: It is adorned and beautified with divers glorious Bodies of several Magnitudes, of which the Ancients have six in number; and that the multiplicity of these glorious Bodies might not confound the Beholders by their irregular Situation, the Ancients have contracted their number by the uniting a certain number of them together into the form or fashion of some living creature, or other Object, as the Swan, the Star, the Ship, the Cross, &c. and these are called *Constellations*: Of these *Constellations*, the Ancients observe only 48, though there be others found out of later times, of which 21 are on the North side of the Equinoctial, 15 on the South side, and 12 in the Zodiac it self; each of these *Constellations* contain a certain number of the Stars whose whole Magnitudes are very vast, in respect of this little Ball whereon we live: For a Star of the first Magnitude is greater than the Globe of the whole Earth 68 times, of which Magnitude there are 15 Stars. A Star of the second Magnitude is greater than the Globe of the whole Earth 28 times, of which Magnitude there are 43 Stars. A Star of the third Magnitude is greater than the Globe of the whole Earth 18 times, of which Magnitude there are 208 Stars. A Star of the fourth Magnitude is greater than the Globe of the whole Earth 11 times, of which Magnitude there are 244 Stars. A Star of the fifth Magnitude is greater than the Globe of the whole Earth 3 times, of

of which Magnitude there are 217 Stars. But a Star of the sixth Magnitude is less than the Earth, and of this Magnitude there are 49 Stars.

2 Of the Heaven of Saturn.

THIS Heaven is situated within the Concavity of the Heaven of the fixed Stars, and containeth only the Body of his own Planet which appeareth as a Star of the second Magnitude: He is of a swarthy and obscure colour, like unto Lead; his distance from the Earth in his mean distance, is 9091960 Miles, and the Circumference of his Sphere, is 57030266 miles, according to which, by the violent motion of the *Primum mobile*, he is moved 2379261 miles in one hour, but his own proper motion is slower than any of the other Planets, yet much swifter than that of the fixed Star, for he endeth his Course in 30 Years.

3 Of the Heaven of Jupiter.

Within the Concavity of the Sphere of Saturn, is situated the Heaven of Jupiter, in which moveth the Body of Jupiter, which appeareth like a Star of the first Magnitude, very bright and of Nature warm. In his mean Distance he is distant from the Earth 3431400 miles, his Body exceedeth the Earth in Magnitude 14 times, the Perimeter of his Sphere being 21568800 miles, he finisheth his Zodiacal Period in 11 Years and 316 Days.

4 Of the Heaven of Mars.

Under the Heaven of Jupiter, is the Orb of Mars, appearing of a red fiery colour, being distant from the earth in his mean distance 15000 miles, the Circumference of his Sphere being

2871 miles, so that by the violent motion of *Primum mobile*, he is moved 393040 miles the space of an hour: He compleateth his revolution in a Year and 322 Days.

5. Of the Heaven of the Sun.

THE Sun is seated in the midst of the planetary Orb, by which he enlightens the Superior as well as the inferior. In his mean distance he is distant from the Earth, 989000 miles, Magnitude of his Body being (according to *Bo*) 140 times greater than the Earth, the compass of his Orb being 6216571 miles, and he moveth in an hour 259023 miles: He maketh his diurnal Revolution in 365 days, 5 hours, 42 minutes, 16 seconds.

6. Of the Heaven of Venus.

VENUS, the most bright and splendent Star in all the Firmament, is moved about the Sun about the Center, her distance from the Earth being 9895000 miles; she moveth equally about the Sun, though her Motions seem to be very singular; she is sometimes higher, and sometimes lower than the Sun, she is 6 times less than the Earth, and is distant from the Sun 100 miles.

7. Of the Heaven of Mercury.

Within the concavity of the Sphere of *Venus* is placed *Mercury*; he is situate very near the Sun, so that he is rarely seen: He moveth about the Sun as *Venus* doth, and is distant from the Earth 989000 miles, he is less than the Earth 16 times.

8. Of

8. *Of the Heaven of the Moon.*

THE Moon is the lowest of the Planets, being distant from the Earth in her mean distance 48760 miles, the Circumference of her Sphere being 306491 miles, she runneth in the space of an hour 12770 miles, she is less than the Earth 39 times; but according to Copernicus 43 times, and finisheth her Course in 27 days, 7 hours, minutes and 6 seconds.



A most plain and easie Table, shewing the true Time of the Beginning and Continuance of the Reign of each King and Queen in England, from the Conquest unto this Year 1742.

William the Conqueror began his Reign 1066, October 15, and reigned 20 years, 11 months and 22 days.

William Rufus began his Reign 1087, September 9, and reigned 12 years, 11 months, and 11 days.

Henry the First began his Reign 1100, August 8, and reigned 36 years, 4 months, and 11 days.

Stephen began his Reign 1135, December 2, and reigned 18 years, 11 months, and 18 days.

Henry the Second began his Reign 1154, October 23, and reigned 34 years, 3 months, and 10 days.

Richard the First began his Reign 1199, *July 10*, and reigned 2 years, and 9 months.

King John began his Reign 1192, *April 6*, and reigned 17 years, and 7 months.

Henry the Third began his Reign 1216, *October 9*, and reigned 56 years and 1 month.

Edward the First began his Reign 1272, *November 16*, and reigned 34 years, 8 months, and 6 days.

Edward the Second began his Reign 1387, *July*, and reigned 29 years, 6 months, and 5 days.

Edward the Third began his Reign 1316, *January 25*, and reigned 50 years, 5 months, and 7 days.

Richard the Second began his Reign 1377, *June 1*, and reigned 22 years, 3 months, and 14 days.

Henry the Fourth began his Reign 1399, *September 29*, and reigned 13 years, 6 months, and 3 days.

Henry the Fifth began his Reign 1422, *March 10*, and reigned 9 years, 5 months, and 14 days.

Henry the Sixth began his Reign 1412, *August 1*, and reigned 38 years, 6 months, and 8 days.

Edward the Fourth began his Reign 1416, *March 4*, and reigned 22 years, one month, and days.

Edward the Fifth began his Reign 1483, *April*, and reigned 2 months and 18 days.

Richard the Third began his Reign 1483, *June 19*, and reigned 2 years, 2 months and 5 days.

Henry the Seventh began his Reign 1485, *August 1*, and reigned 23 years, 10 months, and 2 days.

Henry the Eighth began his Reign 1509, *April 1*, and reigned 36 years, 10 months, and 2 days.

Edward the Sixth began his Reign 1547, *January 28*, and reigned 6 years, 5 months, and 9 days.

Queen *Mary* began her Reign 1553. July 26 and reigned 5 years 3 months and 22 days.

Queen *Elizabeth* began her Reign 1558, November 17, and reigned 44 years, 4 months, and 16 days.

King *James* began his Reign 1602, March 24 and reigned 12 years, and 3 days.

King *Charles* the First began his Reign 1625, March 27, was Martyr'd at *Whitehall* 1648, and reigned 24 years, 10 months, and 3 days.

King *Charles* the Second began his Reign 1648, January 30, and reigned 35 years, 11 months, and 6 days.

King *James* the Second began his Reign 1648, Feb. 6, and left the Kingdom in Decem. 1688.

King *William* and Queen *Mary* crowned April 11, 1689. The Queen died Decem. 28, 1694, and the King died March 8, 1702.

Queen *Anne* began her Reign March 8, 1702, and reigned 12 years, 4 months and 23 days.

King *George* the First began his Reign August 1, 1714, and reigned 12 years, 10 months, and 11 days.

King *George* the Second began his Reign June 11, 1727.

Here followeth the Manner of making all manner of Bonds, Bills, Leases, Indentures, Wills, &c. very necessary for those that live in the Country.

A Bill of Obligation from one Man to another.

K Now all Men by these Presents, That I T. R. of G. in the County of S. Yeoman, do owe

and

26 andam indebted unto *J. A. of G* in the County
 above said, Gentleman, the Sum of One and twenty
 No Pounds, of good and lawful Money of *England*, to
 and be paid to the above said *J. A.* his Heirs, Execu-
 24 tors and Administrators or Assigns, in and upon the
 25 first Day of *May*, next ensuing the Date hereof, at
 and or in the now Dwelling-house of the above said
 48 *J. A.* for the which Payment well and truly to be
 made, I bind my Heirs, Executors, and Admi-
 nistrators, in the Sum of 42 Pounds, of like
 Monies of *England*, firmly by these Presents:
 In Witness whereof, I have hereunto set my Hand
 and Seal, the first Day of *June* One thousand Sea-
 48 ven hundred and Forty Three.

Sealed and Delivered

in the Presence of

94 *An Obligation with a Condition, Two bound to*
One

02 **K** Now all Men by these Presents, that we *W. S.*
 of *K.* in the County of *N.* Joyner; and *H. M.*
 of *F.* in the Island, holden and firmly bound unto
 11 *V. G.* of *B.* in the County of *S.* Gentleman, the
 11 Sum of Two Hundred Pounds, of good and law-
 ful Money of *England*, to be paid to the above said
W. S. his Heirs, Executors, Administrators, or
 Assigns; for the which Payments, well and tru-
 ally to be made, we bind us and either of us, our
 all Heirs, Executors, Administrators of us, and
 res, either of us in the whole, and for the whole, firm-
 ly by these Presents. Sealed with our Seals, and
 dated the fifth Day of *May*, 1743.

T H E Condition of this Obligation is such, That
 if the above bound *W. S.* and *H. M.* they or
 either of their Heirs, Executors, Administrators,
 Assigns, shall pay, or cause to be well and
 truly paid, the full and entire Sum of Two hun-
 dred

dred Pounds, of good and lawful Money of England, at one intire Payment, and upon the first Day of November next, ensuing the Date hereof; at, or in the now Dwelling-house of the said W. G. of B. that then this present Obligation shall be void and of none effect, or else shall remain in full Power, Force, and Virtue.

Sealed and Delivered
in the Presence of

A short Bill

THis Bill witnesseth, That J. G. of R. in the County of S. Taylor do owe unto J. L. of R. in the same County, Yeoman, the Sum of thirty Pounds, of lawful English Money, for the Payment whereof, I bind me and my Heirs. In witness whereof, I have hereunto put my Hand and Seal, the first Day of May, in the Year 1743.

Sealed and Delivered
in the Presence of

A Bill without a Penalty.

BE it known unto all Men by these Presents, that R. S. of K. L. in the County of N. Gentleman, doth owe unto R. B. of R. in the same County, Yeoman, the Sum of One hundred Pounds, of lawful Money of England, to be paid to the said R. B. his Heirs Executors, Administrators, or Assigns, upon the first Day of May, next ensuing the Date hereof, at, or in the now Dwelling-house of the aforesaid R. B. in R. for the which Payment, well and truly to be made, I bind me, my Heirs, Executors, and Administrators, firmly by these Presents. In witness whereof I have hereunto put my Hand and Seal the first Day of August, 1743.

Sealed and Delivered
in the Presence of

An

An Acquittance.

BE it known unto all Men by these Presents,
That I R. B. have received of W. A. the Sum
of One hundred Pounds, of lawful Money of
Great-Britain, in full Discharge of all Debrs, Rec-
konings, Accompts, and Demands whatsoever, from
the beginning of the World to this day, being
August the first 1743. In witness whereof I have
hereunto put my Hand and Seal, the Day and
Year above-written.

*Sealed and Delivered
in the Presence of*

A General Release.

BE it known unto all Men by these Presents, That
R. S. of K. L. in the County of N. Gentleman,
have remised, released, and quit claimed, and by
these Presents, do, for me, my Heirs, Executors,
Administrators, or Assigns, remise, release, and for
ever quit claim unto T. A. his Heirs, Executors,
Administratprs, or Assigns, all and all manner of
Actions, Suits, Cause and Causes of Actions and
Suits, Bills, Bonds, Writings, and Accounts, Debts,
Duties, Reckonings, Sum and Sums of Money,
Controversies, Judgments, Executions, and De-
mands whatsoever, which I the said M. K. ever
had, or which my Heirs, Executors, Administra-
tors, or Assigns, or any of us in time to come, can
or may have to, for, or against the said T. A. his
Executors, Administrators, or Assigns, for or by
reason of any matter, cause, or thing whatsoever,
from the beginning of the World to the day of the
date hereof In witness whereof, I have hereunto
put my Hand and Seal, the 2d dy of August, 1743.

*Sealed and Delivered
in the Presence of*

*A Letter of Attorney, General, to receive Debts,
and Rents.*

K Now all Men by these Presents, That I *J. R.* of *W.* in the County of *R.* Yeoman, have assigned, ordained, and made, and in my stead and place, put and constituted my trusty and well-beloved Friend *F. R.* of *S. L.* in *York*, Yeoman, to be my true and lawful Attorney, for me, and in my name, and to my Use, to ask, sue for, levy, require, recover, and receive of all and every person whatsoever, all and every such Debts, Rents, and Sums of money, as are now due unto me, or which at any day or days, time or times, hereafter shall be due, owing, belonging, or appertaining unto me by any manner of ways whatsoever: Giving and granting unto my said Attorney, by the Tenor of these Presents, my full and whole power, strength and authority in and about the premises, and upon the receipt of such debts, rents, and sums of Money aforesaid, to give Acquittances or other Discharge for me, and in my name, to make, seal, and deliver, and all and every other act and acts, thing or things, devise or devises in Law whatsoever, needful and necessary to be done, or about the premises, for the recovery of all or any such debts, rents, or sums of Money, as aforesaid, for me and in my name, to do, execute, and perform, as fully, largely, and amply in every respect to all intents, constructions and purposes, as I my self might, or could do, if I were personally present; satisfying, allowing, and holding firm and stable, whatsoever my said Attorney shall lawfully do, or cause to be done, in or about the execution of the same, by virtue of these Presents. In witness whereof, I have hereunto put my Hand and Seal, *July 20, 1743.*

An Indenture for an Apprentice bound out by a Parishes

THIS Indenture made the second day of *June*,
One thousand seven hundred forty three, according to the computation of the Church of *England*, &c. witnesseth, That the Church-wardens and Overseers of the Poor of the Parish of *S. M. K.* in *L.* in the County of *Norfolk*. with the consent of *J. P.* Mayor, and of *E. P.* Recorder, Esq; two Justices of the Peace for the Parish, according to the Statute in that case made and provided: Have placed and put forth *J. R.* an Apprentice with *J. H.* of *K. L.* aforesaid, Waterman, for, and until he be of the full Age of One and twenty years, from the day of the date hereof: During all which term the said *J. H.* doth covenant to find unto the abovesaid *J. R.* his Apprentice: sufficient Meat, Drink, and Apparel, Washing, and Lodging, sufficient for such Apprentice: And at the end of the said term, to give him two Suits of Apparel, the one for Holidays, and the other for Working-days. In witness whereof they have interchangeably set their Hands and Seals the day and year above-written.

Sealed and Delivered

in the Presence of

A Letter of an Attorney to receive a Debt.

KNow all Men by these Presents, That *J. H.* of *H.* in the County of *Norfolk*. Gent. have assigned, ordained, and made, and in my stead and place, by these presents put and constitute my trusty and well beloved Friend *S. R.* of *H.* in the County of *S.* Gent. to be my true and lawful Attorney, to me, and in my name, and to my use, to take, ask for, levy, require, recover, and receive of *C. R.* of *H.* in the County of *S.* Gent. all and every such debts and sums of Money; which are

now due unto me by any manner of ways or means whatsoever. Giving and granting unto my said Attorney, my whole power and strength and authority in and about the premises, and upon the receipt of any such debts or sums of Money aforesaid, acquittances, or other discharge for me, and in my name to make, seal and deliver, and all and every such act or acts, thing or things, device and devices whatsoever in Law, for the recovery of all or any such debts or sums of Money, as aforesaid for and in my name, to, do, execute and perform as fully and largely, in respect to all intents, constructions, and purposes, as I my self might or could do, if I were there in my own person ratifying, allowing, and holding firm and stable all and whatsoever my said Attorney shall lawfully do, or cause to be done in or about the execution of the Premises, by virtue of these Presents, In witness, &c.

A Copy of a WILL.

IN the Name of God, *Amen.* The first day of *July, 1743*, according to the Computation of the Church of *England*, I *E. N.* of *K. L.* in the County of *N. Gent.* being of perfect Memory and Remembrance, praised be God, do make and ordain this my last Will and Testament, in manner and form following, *viz.*

First, I bequeath my Soul into the Hands of Almighty God my Maker, hoping that through the meritorious Death and Passion of Jesus Christ my only Saviour and Redeemer, to receive free pardon and forgiveness of all my sins; and as for my Body to be buried in Christian Burial, at the discretion of my Executrix hereafter nominated.

Item, I give unto my Son, *T. P.* the sum of Five hundred pounds. *Item*, I give unto my Daughter, *F. P.*

the sum of Five hundred pounds. *Item*, All
 the rest of my Houses, Leases, Lands, Tenements,
 and Goods whatsoever, I give unto S. my Wife,
 for the term of her Life, and then to my Son P. and
 his Heirs for ever, upon condition, that she shall
 pay all my Debts and Legacies: And I make her
 sole Executrix of this my last Will and Testa-
 ment, revoking all other Wills and Testaments.

*In witness whereof, I have hereunto set my Hand
 and Seal the Day of the Year first above written.*



Pleasant QUESTIONS in Arithmetick.

*Quest. 1. To tell the Number that another Man shall
 think; be it never so great.*

LET the Party that thinketh, double the Num-
 ber which he thought; which done bid him
 multiply the sum of them both by 5, and give
 you the product (which they will never refuse to
 do, it being so far above the number thought)
 from the which if you abate the last figure or the
 product (which will always be a Cypher or 5)
 the number throughout will remain.

Example.

LET the number thought be 53, which doubled
 make 106, and multiplied by 5, make 530;
 then if you take away the Cypher which is in
 the last place, there will remain 53, the number
 thought.

Quest. 2. A pretty Story of Three Sisters.

A Certain Man having three Daughters, to the
 Eldest he gave 22 Apples, the second he gave
 16 Apples, and to the third he gave 10 Apples,
 and sent them to the Market to sell them, and
 gave

gave them command to sell one as many for a Penny as the other, (namely 7 a Penny) and every one to bring home so much Money as the other, and neither change either Apples or Monies one with another: How could that be done?

This to many seems impossible, but to the Arithmetician very easie; for whereas the eldest had three penny worth and one Apple over; the second twopennyworth and two Apples over; and the youngest had one penny worth, and three Apples over; so that the youngest had so many single Apples, and one penny worth, as the eldest had pennyworths, and one Apple over; and consequently the second proportionably to them both.

They made their Markets thus: A Steward coming to buy Fruit for his Lady, bought all the Apples that they had at seven a Penny, leaving the odd ones behind, then had the eldest Sister three Pence, and one Apple, the middle Sister two pence and two Apples, the youngest, one Penny and three Apples. The Steward bringing the Fruit to his Lady, she liked it so well, that she sent him for the rest, who replied, That there were but a few remaining; she notwithstanding sent him for them, and bad him bring them at any rate.

The Steward coming to the Market again, could not buy the odd Apples under a Penny a piece, (who to content his Lady, was fain to give it) then had the youngest Sister three Pennyworth, the middle Sister two Pennyworth, and the eldest one Pennyworth; and so had they all four Pence a-piece, and yet sold as many for a Penny one as another, and neither changed Apples nor Money one with another, as they were commanded.



T H E

Shepherd's Prognostication

F O R T H E

W E A T H E R :

W I T H

A brief Collection of all the Members of Man Physiognomiz'd. And a Judgment upon the Signification of Moles on Man or Woman, from the Head to Foot. Also *Pythagoras's* Wheel of FORTUNE, &c.

The Shepherd's Prognostication for the Weather.

IF Rain-water be drawn or suckt up by the Earth sooner than ordinary, it signifieth Rain to be at hand. If standing-water be at any time warmer than it was commonly wont to be, and no Sun-shine help, it foretelleth Rain. If any Springs do newly rise or bubble forth, or old Springs flow faster than ordinary, it is a token of much rain. If Ducks or Drakes do shake and flatter their wings when they rise, it is a sign of ensuing water. If young Horses rub their backs against the ground, it is a sign of great drops of rain to follow. If in a clear and starry night it lighten in the South or South-East, it foretelleth great store of wind and rain to come from those parts. If Sheep do bleat,
play

play or skip wantonly, it is a sign of fair weather: If Swine be seen to carry bottles of Hay or Straw to any place, and hide them, it betokeneth rain. When Oxen do lick themselves against the hair, it betokeneth rain to follow shortly after. If Oxen or Kine fested it apace while it rains, it foretelleth that the rain shall continue many days after. If Cattle when they do puff and bellow, do look up to the Sky, it signifieth ensuing rain; if the heat in Summer be more hot and violent than is wont to be, it is a token of rain. If Dogs Guts or Entrails stir or rumble in the Belly, it is a sign of rain. If salt or powder'd Meat be more moist than it is ordinary wont to be, it signifieth rain. The Sky or Element being red or fiery in the Morning foresheweth rain to follow. Doves or Pigeons coming later home to the Dove-house in the Evening than ordinary, it is a token of rain. If Crows or Daws bathe themselves in Winter, or if they cry yealk along any shore, more than they are commonly wont to do, then will rain presently follow. The sparkling of a Lamp or Candle, is a manifest sign of ensuing rain.

The falling of Soot down a Chimney more than ordinary, there will follow rain presently.

When Ants or Pismires do often run to Nests or Homes, it is a manifest token of wet weather.

When Hens flutter their Wings in the dust, or they flock together, seeking to shelter themselves, rain followeth. When Gouty Men, or such as are troubled with any old Aches, do feel their Joints to ake, then rain shortly follows after.

And if the Moon seem dark, greenish, foggy, lowring or duskish, or if it appear the third Day before, or the third Day after the new Moon, it is a token of ensuing rain. When Flies, Gnats, or

her: Fleas do bite or sting sorer than they were wont to
raw do, or hover about Mens Eyes or Mouths, or of
rain. Beasts, it is an evident token of rain. And if
hair, Frogs do croak more than ordinary, it is an appa-
xen rent token of rain. When Toads go from their
leth holes in the Evening, is is a token of stormy wea-
If ther and rain.

up When Swallows are seen to flutter or fly about
t in low, or over Waters or Marsh-Grounds, and with
to their Wings to touch the Water, it is a manifest
ails token of great rain. And if any black spots appear
If in the Sun or Moon, it is a token of water. And
or- if the sound and noise of Bells be farther heard than
or was wont, without the help of wind, it will rain
e- shortly after.

ng If Moles or Warts do turn up the Ground more
an than they are wont, and that the Earth they turn
vs up be small and dry, it is a manifest token of rain.

k And if Birds of what kind soever, make more
y noise with their Wings than ordinary, it is a sure
e token of rain at hand. And if the Dew fall not
n early in the Morning (unless it be hindered in the
Wind) it is a sign of rain. And if the Worms,
called Woodlice, or Hoglice, be seen in great quan-
tities together, it is a token that it will rain shortly
after. If the Rainbow appear in calm weather,
it is a manifest token of winds to follow.

When the Fire do send forth its Flames waving,
or that it sparkle more than ordinary, it is a sign of
windy weather.

The Seas casting out great store or pieces of
Foam, it is a manifest token of stormy winds.

If any great Cloud be seen to pass aloft, and
very high in the Sky, look from whence it comes,
then shall you shortly after have store of winds.

When

When the Beams of the Sun be red and broad, and pierce the Clouds like Darts, they foretel winds

The Hedge-hog commonly hath two holes or vents in his Den or Cave, the one towards the South, the other towards the North, and look at which of them he stops, thence will great storms and winds follow.

If the Sun continue hot and scorching many days together, it is a token of winds to continue long

The winds coming from the East are dry, commonly ingendring drought. The Northern winds are ever more healthfuller than the Southern.

If the Bees fly far from their Hives, it is a sign of foul weather. When Oxen bite their fore-teeth, it is a manifest token of foul weather to follow. If the Flame of the Fire do wave up and down, or that Sparkles fly and crack from it, then will stormy weather follow.

If small Clouds dispersed and scattered abroad, appear in clear weather, it is a manifest token that foul weather will follow, will last long.

The chirping of Sparrows in the Morning, foretelleth foul weather. The blustering and noise of leaves and trees, in woods or other places, is a token of foul weather.

Great store of Snow and Water in Winter, doth foretel that Spring-time and Summer following shall be fair and warm.

If the Rainbow appear in the East, toward the evening, it is a token of fair weather,

If it lighten in the Horizon, without Thunder, is a token of fair and clear weather.

When Night Bats shew themselves in great numbers, or more timely in the Evening, than they were wont, it is a manifest token that the next day after will be clear and fair. If Kites be seen to

walk

road walk and fly together, it is a token of fair weather.
winds If little Flies or Gnats be seen to hover together
s on about the Beams of the Sun, before it set, and fly
the together, making as it were the Form of a Pillar,
look it is a sure token of fair weather.

forms When the Clouds in the Air are seen to decline
downwards, it doth foretel fair weather.

days When Sheep or Goats be seen to join or couple
g together late, or in the Evening, it pronostica-
om- teth fair weather.

nds If Oxen be seen to lie along upon the left side, it
is a token of fair weather. If any Mist fall, either
sign in the Spring or Autumn, it foretels that day to be
th, fair and clear. When the Owl scrietcheth in foul
ow. weather, it is a token of fair weather at hand. If
or Ants or Pismires, dwelling in any hollow place, do
will remove their Eggs, it is a sign of fair weather.

When Cranes are seen to fly forth right, without
turning aside, or back, it is a manifest token of fair
weather. The Moon appearing with a white Cir-
at cle, called *Halo*, in form of a Crown, foretelleth
fair weather to ensue. If it lighten to the Air, and
e- the weather being clear, it is a sign of hot weather.
of If Ravens or Crows be seen to stand gaping to-
a wards the Sun, it is a manifest sign of extream
h heat to follow.

g When Kites are seen to play and fly leisurely in
the Air, it is a sign of heat. When the Air is sul-
e tery and very hot, it is a sign of cold weather to
ensue. It is a sign of manifest cold weather, if the
Dew fall not in the Morning; especially, not being
hindred by the Wind.

Thus said my Author long ago,

which now too true we find;

None knows his Friend now from his Foe,
nor which way blows the Wind.

*A brief Description of all the Members
of the Body, with their Signification.*

Of the Head.

FIRST, The Head short and round, denotes one to be forgetful and foolish: The Head long, in fashion to the Hammer, to be prudent and wary, and in the forefront of the Head a hollowness, to be wily and iresul: The Head big, doth denote a dull Person, and applied to the Ass: The Head little, to be foolish, and applied to the Dog: The Head of mean bigness, doth argue a good Wit naturally: The Head pinable sharp, to be unshamefac'd and a Boaster.

Of the Forehead.

THE Forehead smooth, to be a Flatterer, applied to the fawning Dog: The Forehead big wrinkled, to be bold, applied to the Bull and Lion: A low Forehead to be sad, applied to the Passion: A low Forehead, to be a Flatterer, applied to the Dog: A high Forehead to be liberal, applied to the Lion: An over-wrinkled Forehead, to be unshamefac'd; and puffed up in the Temples, to be high minded, iresul, and of a rude Wit: The Forehead small, to be unapt to learn, unconstant, and applied to the Sow: The Forehead very big, to be slow, and applied to the Ox: The Forehead round, to be of a dull perseverance, iresul, and applied to the Ass; and being somewhat a plain Forehead, to be circumspect, and applied to the Dog: A square formed Forehead, to be bold, applied to the Lion.

of

Of the Eyes.

THE Eyes small and quivering, to be shame-
 fac'd and yet a Lover ; how much the bigger
 Eyes, so much the less Malice, yet the more foolish-
 ness : The Eyes thwart writhing, to be deceitful,
 a niggard, and ireful : The Eyes big out, to be
 foolish, fearful, faint-hearted, and unshame-fac'd :
 The Eyes disordered moving, as one while running,
 another while staying, to be rash, disquiet, and
 troubled in Mind, wicked, and a briber : The
 Eye-lids, quivering, to be fearful, applied to the
 Passion : The Eye swift moving, with a sharp
 look, to be fraudulent, unfaithful, and a Thief :
 The Eyes stedfastly looking, to be troubled in
 Mind, and a Deceiver, The Eyes situated, as into
 a length, to be a deceiver and envious : Little bags
 or bladders swelling out from the Eyes, to be
 great Wine-drinkers, applied to the Passion : Lit-
 tle bladders swelling out before the Eyes, to be
 greap Sleepers, and applied to the Passion : The
 Eye small, to be faint-hearted, applied to the Ass :
 The Eyes big to be slow and tractable, applied to
 the Ox, the Eyes hollow standing, to be envious
 and wicked, applied to the Ape : The Eyes some-
 what hollow, to be stout of Courage, applied to
 the Lion : the Eyes somewhat big, and a little
 imminent, to be gentle, applied to the Ox : The
 Eyes very wide open, to be impudent ; the corner
 of the Eyes fleshy unto the Nose joining, to be
 malicious : The Eyes of length, to be crafty, and
 a deceiver : The Eyes big and trembling, to be
 desirous of Women, applied to the Passion.

Of the Nose.

THE Nose round, with a sharpness at the end,
 to be wavering of Mind, applied to the Bird :
 The Nose wholly crooked, from the Forehead
 downward

downward, to be unshame-fac'd and unskilful applied to the Raven: The Nose crooked like the Eagles Bill, to be bold, applied to the Eagle: The Nose, flat, to be lecherous, and hasty in Wrath: The Nostrils large, to be ireful, applied to be an honest and bold: The end of the Nose big, to be desirous of that he seeth, applied to the Ox: The end of the Nose big, and turning up, applied to the Sow: The end of the Nose sharp, to be of a fierce ire, applied to the Dog: The Nose round, being blunt at the end, to be stout, applied to the Lion:

Of the Ears.

THE Ears long and narrow, to be envious: The Ears standing very near the Head, to be dull and sluggish: The Ears hairy, to be a long liver, and quick of hearing: The Ears small to be a Scoffer, applied to the Ape; the Ears big, to be dull, applied to the Ass: The Ears hanging, to be a Fool, applied to the Ass: The Ears of a mean bigness, to be faithful and honest conditioned: The Ears over-round, to be unapt to learn.

Of the Face.

THE Face long, to be unshame-fac'd: The Face small, causes sweating, to be crafty, lecherous, and a great feeder: The Face very little and round, to be foolish: The Face long and lean, to be bold, very crooked, long and lean, to be malicious: Longer from the Forehead to the Jaws, to be a Lyar: Narrower from the Jaws unto the Chin, to be envious and contentious: The Face fleshy, to be slow, applied to the Ox: The Face lean, to be careful and circumspect: The Face very fleshy, to be careful, applied to the Ass and Hart: The Face big, to be slow, applied to the Ox and Ass: A narrow Face to be a niggard: A Countenance

Countenance looking downward, to be a hypocrite and wicked: The Face to hollow without any bearing out, to be contentious: Like to a drunken Countenance, to be lightly drunk: Like to be an ireful Countenance, to be ireful, and applied to the Appearances: Like to the shamefac'd Countenance, to be shamefac'd: The Face desorpled and awry, to be evil conditioned.

Of the Lips.

THE Lips big, that the upper hangeth down over the nether, to be foolish, applied to the Ass: The upper Lip bearing out that the Gum be seen, to be a wrangler and spiteful, applied to the Dog: The Lips thin, hanging the one over the other, to be bold and hardy, applied to the Lion: The Lips thin and hard, to be ireful, and unapt to learn, applied to the Sow: The Lips thin and soft, to be stout, applied to the Lion.

Of the Chin.

THE Chin round, to be effeminate, applied to the Woman: The under Ching hanging low down, to be lecherous: The Chin having a Pit at the end, to be a wily Person and libidinous: The Chin sharp, to be faithful, applied to the Dog: The Chin small and sharp, to be envious and cruel, applied to the Serpent: The Chin in a manner square, to be honest condition'd: The Chin long and downward sharp, to be a crafty Fellow.

Of the Beard.

THE Beard seemly formed, to be of a good Nature, of a natural Cause: The Beard unseemly fashioned, to be of an evil Nature, of the contrary. The Woman's Beard to be lecherous: The Woman having no Beard at all, to be honest conditioned. The Man's Beard over-hairy, to be melancholick, of a natural Cause.

Of

Of the Colour of the Eyes.

A Dark yellow to be honest conditioned, applied to the Lion: And fiery, to be unshamefaced yet full of Mirth: Variable of Colour, to be cheerful, applied to the Passion, and shining bright to be luxurious, applied to the Cock and Raven: The colour red about, to be ireful, applied to the Passion: Very black, to be fearful, which the property of the Colour giveth: Black and yellow of Colour, to be honest conditioned, applied to the comeliness thereof; gray or white, to be cheerful which the Property of the Colour giveth.

The Colour of the Face.

THE Cheeks and Nose of the Liver's redness to be most digested: The Colour red above to be shamefaced, applied to the Passion: The Cheeks red above, to the lovers of Wine, applied to the Passion.

Of the Teeth.

THE Teeth hid and broad, to be heavy, one of a dull capacity and lascivious, applied to the Ox and Ass: the sharp Teeth, if they be long and fast, bearing outward, to be a great feeder, ireful and wicked, applied to the Dog and Bear.

Of the Voice.

THE Voice small, soft, and broken, to be fearful, applied to the Woman; big and high to be ireful, applied to the Mastiff Dog: A soft Voice without reaching, to be gentle, applied to the Sheep: The Voice small and loud, to be ireful, applied to the Goat: The Voice loud and big, to be injurious, applied to the Ass: The beginning big, and ending small, to be ireful, applied to such which cry out, and to the crying of an Ox.

Of the Neck.

THE Neck short, to be witty, applied to the Wolf and Cat: Such sufficient strong about the

The knot or joint of the Neck, are witty, and of good Capacity: Such as are weak, to be dullard.

The Neck big, to be strong, applied to the Man; The Neck slender, applied to the Woman: Big and fleshy, to be ireful, applied to the Lion: Long and small, to be fearful, applied to the Hart.

Of the Breast.

THE Breast without Hair, to be unshamefac'd or fearful, applied to the Woman: Very fleshy, to be unapt to learn: The space from the Throat-boan to the bottom of the Breast, longer than from the bottom of the Breast unto the Navel of the Belly, to be of a witty and good Capacity: The Paps fat and hanging down in Men, to be weak and effeminate; a big piece of flesh bearing out of the left side of the Breast, in the form of a Leek's head, or Sinew sprung up, and that there be one or many Hairs grown on it, it is then an Argument of Honour and Riches. *Ptolomy* writeth; The Breast big and well fashioned, to be strong, applied to the Man: The Breast large, well compact, to be strong, applied to the Lion, hairy on the Breast, to be unconstant and bold, applied to the Birds.

Of the Shoulders.

THE Shoulders sharp, to be deceitful: The Shoulders broad, to be strong, of a good capacity; but narrow, to be dull: The Shoulders evil-fashioned, to be weak; well compounded, to be Liberal; weak compounded, and bearing up thin, to be a Niggard.

Of the Stomach.

THE Belly small, to be of good Capacity; much hairy from the Navel downward, to be full of Words, applied to the Birds: Much fat about the Stomach, to be strong, otherwise weak: The Belly bearing out big, to be a great feeder.

Of

Of the Back.

THE Back crooked, to be a Niggard, ill-conditioned, and equally formed, to be of a good nature; the Back narrow, weak; the Back big to be strong; the Back large, to be strong and high minded.

Of the Arms.

THE Arms hairy, to be unconstant and letcherous; the Arms applied to the Birds; the Arms very long, to be strong, bold, honest, and gentle; the Arms short, to be a procurer of discord, and lachrymiferous.

Of the Hands.

THE Hands small, to be unconstant and wily; the Palms of the Hands, unto the Wrists, broad, and narrow upward, to be a Rioter in his First Age; the Hands short and very big, to be rude and dull; the Hands fat, with the Fingers like to be a Thief.

Of the Nails of the Fingers.

THE Nails very short, to be wicked, applied to the Property; the Nails small and crooked, to be a greedy Catcher, applied to the Hawk; the Nails very little, to be a crafty Beguiler; the white Pricks of the Nails, to be wealthy, and to have many Friends; the black Pricks in the Nails, to be hated, applied to the natural Cause; the Nails long, smooth, thin, white, reddish, clear withal, to be witty and of a good Capacity; the Nails narrow and long, to be cruel and fierce; the Nails rough and round, prone to the Venereal Act applied to the property.

Of the Nails of the Toes.

The Nails thin and well coloured, to be honest-conditioned and witty; the Toes joyning close together, to be fearful, applied to the Quail; the

Toes

toes and Nails crooked to be unshame-fac'd, applied to the Birds.

Of the Navel.

THE Stomach from the Navel to the Breast, fleshy, to be wicked, after *Ptolomy*; the same spruce, fit, well compact, to be stout and high minded; the sharp large, from the bottom of the Breast to the Navel, to be dull of capacity, and a great feeder, applied to the natural cause; the *Imaginative* equal to be witty and honest-conditioned, applied to the natural Cause.

Of the Ribs.

THE Ribs filled about, as they were blown up, to be of words, and foolish, applied to the Ox and Frog; the Person well ribbed, to be strong applied to the Male kind; the Ribs narrow, and weak compounded, to be weak, applied to the Female kind.

Of the Haunches and Hips.

THE Hips well sinewed, to be strong, applied to the Male kind; the Hips fleshy, to be weak applied to the Woman; the Bones of the Haunches bearing outward, to be strong, applied to the Male kind; the Bones of the Haunches slender, to be fearful and weak, applied to the Woman.

Of the Buttocks.

THE Buttocks dried in flesh to the Evil, applied to the Ox, the Buttocks sharp and boney, to be strong, applied to the Male kind; the Buttocks soft and fleshy, to be weak, applied to the Woman.

Of the Legs.

THE Legs slender, to be dull of capacity, (yet this faileth often in the Learned Students:) The Calves very big, bearing out, to be sluggish and idle manner'd; the Calves meanly big formed

to be witty and honest conditioned ; the Legs big finewed and brawned, to be strong, applied to the Male-kind ; small finewed, to be libidinous, applied to the Birds : the Legs big and ill-fashioned to be unshame fac'd ; the Calves of the Legs big to be an ill-manner'd Person ; the Calves soft, to be Effeminate.

Of the Knees.

THE Knees bending forward, to be effeminate applied to the Woman ; the Knees fat, to be fearful, yet liberal ; the Knees lean, to be strong and hardy : The Knees big, to be an effeminate Person, applied to the excessive Appearance of them ; the Knees slender, to be fearful, applied to the excessive appearance of them.

Of the Ancles.

THE Ancles broad, to be strong, applied to the natural Cause, the Parts about the Ancles over fleshy, to be foolish, applied to the Property ; the Heels slender or thin, to be fearful, applied to the Property and Condition of them ; the Ancles strong finewed and brawned, to be strong, applied to the Male kind ; the Ankle much fleshy, to be weak, applied to the Woman.

Of the Feet.

THE Feet thick and short, to be weak ; of the natural Cause ; the Feet slender, short, to be wicked, of the natural Cause ; the Feet fleshy and hard, to be a Blockhead ; the Feet small and fair formed, to be a Fornicator, applied to the property of the Nose ; the Feet much hairy, to be lecherous and bold, applied to the natural Cause ; the Feet naked of Hair, to be weak of Strength and Courage, of the natural Cause ; the Feet weak finewed and brawned, to be strong, and applied to the Male-kind ; the Feet weak finewed and small, to be

the effeminate, applied to the Woman, the inner-part of the Soles of the Feet, not hollow, but so filled with Flesh, that they make no Hollowness, at all in the Step on Ground, is denoted to be crafty, applied to the natural Cause; the Feet big and fleshly, to be foolish, applied to the natural Cause.

Of the Hairiness of the Parts.

THE Back very hairy, to be cruel, applied to the Breasts; the Neck behind hairy, to be liberal and stout, applied to the Lion; the hair of the Eye-brows growing downwards towards the Nose, and spreading upwards unto the Temples, to be foolish, applied to the Sow; the hair of the Eye-brows join'd together, to be a sad Person, applied to the Passion, the Hairs of the Head standing straight up, to be fearful, applied to the Passion; the Hair of the Head very crisped at the End, to be strong and bold, applied to the Lion; the Hairs of the Head plain, to be simple; much Hair of the Head, and thick, to be evil-conditioned; the Legs hairy, to be venereous, applied to the Goat; the Breast and Belly very hairy to be unconstant, applied to the Bird; the Shoulders very hairy, to be the like unconstant.

Of the Going and Moving.

THE Person going with his Feet and Knees turning in, to be weak, applied to the Woman; the sculking, writhing, or shrinking the body hither, and thither to be a Flatterer, like the cowering Dog; leaning on the Right-side in the going, to be a Cynick, applied to the excessive appearances; the Eyes quick moving, to be greedy, and quick catchers, applied to the Hawk; the eyes quick and often moving with a steadiness of

the Body, to be witty, and of a ready Understanding, applied to the Condition of the Passion. The Pace slow and long, to be witty, yet weak. The Pace long and quick, to be long, yet foolish. The Pace short and quick, to be foolish, and weak of Strength. The Shoulders bending forwards in going, to be high minded.

Of the Personage and Stature.

Such as are Tall of Personage, of a hot and dry Quality, to be witty and ready to conceive: Big of Personage, and of a cold and moist Quality, to be dull of Capacity, of the contrary Cause: The Personage evil-fashioned and tall of Stature, to be dull of Capacity, and evil-conditioned, applied to the Form: The Person of a comely Personage, and mean of Stature, to be witty and honest-conditioned, applied to the natural Cause: Such as are of a very small Personage, to be quick-witted, and prompt in attaining any Matter of the natural Cause: Such as are very big of Personage, of dull Capacity, and thereof hardly conceiving of the contrary Cause, after Aristotle. Small of Personage, and of a hot and dry Quality, cholerick, to be apt, readily to conceive, and to judge or discern any Matter rightly: Small of Personage, and a cold and moist Quality, to be apt to conceive, and readily to discern, of the contrary Cause.

The Signification of MOLES.

IF either Man or Woman shall have a Mole on the place right against the Heart, it doth denote them undoubtedly to be wicked.

If a Mole be seen on the Man or Woman's Belly, doth demonstratè that he or she shall be a great Feeder or Glutton,

If a Mole in either Man or Woman, shall appear on the place right against the Spleen, doth signify that he or she shall be much passionated, and oftentimes sick.

If either in Man or Woman shall have a Mole in the bottom of the Belly, doth argue much Debility, and to be often sick.

If a Mole either in Man or Woman shall be seen near the Privy-place, denotes unspeakable desirousness, and unsatiate co-acting

If a Man or Woman hath a Mole on the 23 u, 2 rpr. 2 be in 2 m. it self, argueth the begetting of Male Children, and the Woman, Female-Children.

If a Mole shall appear on that Party, about 33 u, 3 rpr. be in 2 m. in the Man or Woman denoteth great encrease of Riches.

If a Man shall have a Mole on the Knee, he shall then certainly obtain a comely and wealthy Wife.

And if that the Woman shall have a Mole on the right Knee, signifieth her to be honest and vertuous; if on the left, then she shall enjoy many Children.

If a Man shall have a Mole on the Ankle of the Foot, it denoteth that he shall take upon him the Woman's Part.

If a Woman have a Mole on the Ankle, she shall take upon her the Man's Part.

If the Man or Woman shall have a Mole on the Foot, it denoteth good Luck, and Enjoyment of many Children.

Likewise (this is to be very much observed) That the Noses of Moles seen on the right-side, either of Man or Woman, evermore denoteth Honesty,

fly, and great store of Riches; but on the left side, to be harm'd with Calamities, and continually poor.

If a Man shall have a Mole on the Forehead, doth denote that he shall possess much Wealth and Riches.

The Woman having a Mole on the Forehead, demonstrates that she shall either govern, or else come to high Dignity.

If a Man shall have a Mole about the Over-brow, that doth argue that he shall couple and join in Marriage, both with honest, wealthy, and vertuous Women.

If a Woman have a Mole in the same place, it doth denote that she shall join in Marriage both with a rich, fair and comely Person.

If the Man shall have a Mole on the Over-brow, then let such a Person refrain from Marriage altogether, or all his life-time: For that such a Person (if he marry) shall have five Wives in his life time.

Also the Woman having a Mole in the same place to have so many Husbands (as the Man hath Wives) in her life-time. *Melampus* writeth.

If a Man have a Mole on the Nose somewhat ruddy, and another the like in the Privy-place doth vindicate that such a Person is over-much given to the Venereal Act.

Also the like Mole seen either on the Nose or Eye of the Woman, and that she hath the like on the Privy-place, doth signify the same that is before spoken of the Man.

If a Man shall have a Mole overthwart the Nose doth denote that he shall wander hither and thither, through Countries and Cities.

A Mole the like standing on the Woman's Nose doth portend that she shall travel on Foot through sundry Countries, and that she hath the like Mole on the sides on the Privy-place.

If a Man hath a Mole on the Gullet or Throat, doth demonstrate that he shall become very rich.

If the Woman hath a Mole on the nether Jaw, doth vindicate that she shall lead her Life in sorrow and pain of the Body, because she hath that within her Body which shall hinder her from the attaining and bearing of Children: If a Man shall have the Form of a Mole on his Tongue, doth demonstrate that he shall marry with a rich and beautiful Woman.

If either Man or Woman shall have a Mole on any part of the Lip, doth portend that he or she be a great Feeder or Glutton.

If a Man shall have a Mole on the Chin, doth argue that he shall be rich both in the substance of Money and Possession.

Also a Woman having a Mole on the same place, doth foretel that she shall come to the like Wealth as the Man, and that she hath besides the same, like a Mole aloft, or against the Milt.

If a Man shall have a Mole in any of the Ears, doth argue that he shall be rich and much revered and spoken of.

If the Woman shall have the same, and that in the like place, doth denote the same good-hap and Fortune to her; and that besides she hath the like Mole placed on the Thigh or Hams.

If either Man or Woman have a Mole on the Neck, it doth promise that they shall become very rich.

If the Man shall have a Mole in the manner behind the Neck, doth demonstrate that he shall be beheaded except God (through earnest Prayer) prevent the same.

If as well the Man as the Woman shall have a Mole on the Loins, doth demonstrate a weak and poor Kindred, and to be always needy.

If on the Shoulders of the Man shall be seen a Mole, doth signify Imprisonment, and sorrow of the Mind.

If the Man shall have (as is abovesaid) a Mole on the Throat, it doth promise that he shall marry both with a beautiful and rich Woman.

If a Woman shall have a Mole on the same place, doth signify that she shall also marry both with a wealthy, and very fair, or comely Man.

If either in the man or woman's Hand a Mole appear, doth denote the prosperous good Luck, and enjoyment of Children.

If either the man or woman shall have a Mole on the Breast, doth threaten that he or she shall be much harmed by Poverty.



Hereafter followeth the Wheel of Fortune approved and confirmed by Science and Reason of Pythagoras, the most excellent Philosopher by which you may know most Things that you can demand.

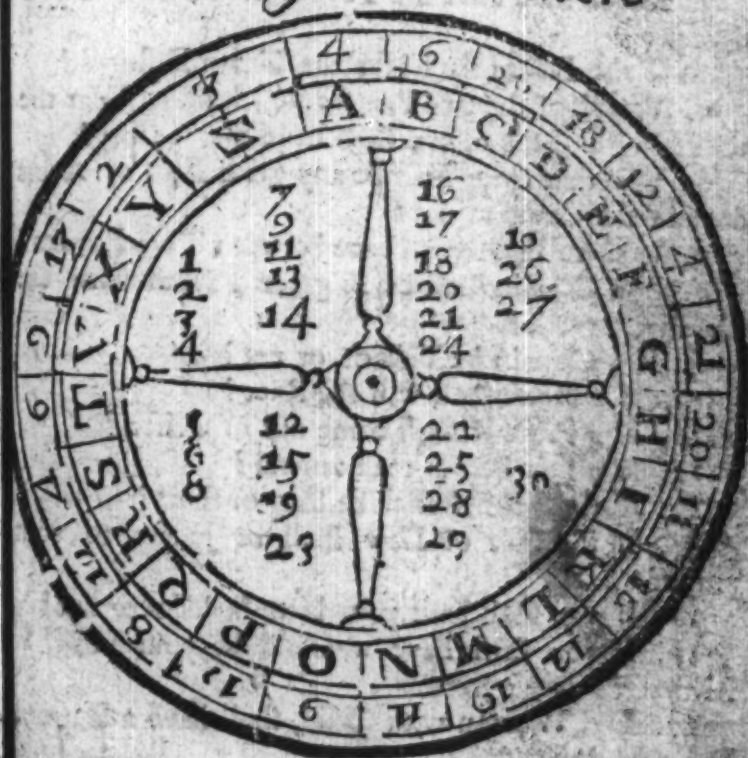
The Description of the Wheel of Fortune.

AND to the end you may better understand the Wheel of Pythagoras, and the Resolution of the Questions which you would propound, you must first chuse a Number as you best fancy, so that it exceeds not 30. This done, take the Number of the Day, as you shall find set down, and take the Number of the Circle of the Wheel which is over the Letters, which Letters must be

the

the beginning of your Name, then gather the Numbers into one Sum, which you must divide by 30; and what remains look in the Body of the Wheel for, and if you find it in the Upper-part of the Wheel, it will come to pass, if in the nether, the contrary.

Pythagoras Wheele



Likewise, to know if one shall enjoy their Love not: Take the Number of the first Letter of your Name, the Number of the Planet, and of the Day

Day of the Week, all these put together, and divide them by 30, if it be above, it will come to your Mind, and if below, to the contrary; and mind that Number, in the which exceed not 30.

The Chances or Demands which may be made or propounded in the Wheel of Fortune.

1. **W**Hether you shall obtain the Favour of the Person you desire?
2. Whether your Master shall attain to the Preferment he desireth?
3. If you shall have the Favour of a Prince as you desire.
4. If the Prince shall take the Town Besieged?
5. Which of the two Princes which make War the the one against the other, shall have the Victory?
6. Whether there shall be any great Feat of Arms done in the Camp or not?
7. If there shall be a Peace between Two Princes?
8. If a Captain shall be in great Favour with the Lord he serveth?
9. If a Captain be Valiant or not?
10. If a Horse shall win the Race?
11. If a Prisoner shall come out of Prison?
12. If a sick Person shall amend?
13. If the Sicknes shall be long or short?
14. If the Suit of Law shall be judged to your profit?
15. If you shall have your Heart's desire or not?
16. If you shall have a Child by your Wife or Mistress?
17. If a Woman with Child, shall have a Son or a Daughter?
18. If a Child shall be fortunate or unfortunate in the World?
19. If a Thing stollen will be recovered again?
20. If it shall be a plentiful Year?

21. If it be good to take a Voyage in Hand?
22. If it be good to occupy Merchandize?
23. If it be good to take a Wife?
24. If a Friendship shall take good Effect?
25. If a Man shall be fortunate in his Houſe?
26. If a Perſon ſhall be always rich or poor.

And thus you may do of all other Demands whereof you would be reſolved.

And to the end you may the better underſtand this Wheel of *Pythagoras*, and the Reſolution of the Demand which you would propound, you muſt firſt of all chuſe you a Number, what you liſt, at your Diſcretion, as 12, 13, 15, or any other Number more or leſs: This being done, take the Number of the Day, as you ſhall find hereafter, all ſet in order; and then take the Number which ye ſhall find in the Wheel upon the firſt Letter of your Name. As for Example; If your Name be *Anthony*, you muſt take *A*, and the Number which is over it; all which things you ſhall find put in order in the Wheel, and gather all thoſe Numbers into one Sum, which ye ſhall divide by 30, reſerving the reſt: As for Example; If your total Number do amount to 134, divide that by 30, and there will 14 remain, which Number you muſt ſearch in the Wheel, and if you find it in the upper Half, your Matter ſhall be evil: And thus may you know all that you deſire to know.

And if you would know whether you ſhall enjoy your Love, or not, take the Number of the firſt Letter of your Name, the Number of the Planet, and of the Day of the Week, and all the Numbers ye ſhall put together, and then divide them by 30, as you did before, and take your Remainder, and ſeck in the Wheel, and you ſhall find it; and then
if

if it be in the upper half, you shall have your Request, and if in the nether part, it is the contrary.

And thus you may do of all other things which you would know. You must consider, that the Numbers in the Wheel pass not 30, as you shall find them beginning with 1, 2, 3, and 4, consequently to 30. In the Wheel you may see.

To know whether a Person do tell the Truth or not.

YOU must write his or her Name in Latin, that you would prove this practice by, and likewise the Name of that Day they told you the Tale, and unto each of these Letters the Number thereunto belonging, as you shall see by the Alphabet following, and put all those Numbers into one total Sum, and add thereunto 26, and then divide the whole total Sum by 7, and then if the Remainder be even, the Person hath not told you the Truth; but if it be uneven, they have told you the Truth.

A	B	C	D	E	F	G	H
10	2	20	4	14	6	16	7
I	K	L	M	N	O	P	Q
18	11	11	12	4	14	6	16
R	S	T	V	X	Y	Z	
8	1	10	2	2	4	14	

To know whether the Husband or Wife shall die first.

TO know and understand the Resolution of this Question, you must write the proper Names both of the Man and the Woman in Latin, and put to each Letter in them, the Number of it belonging, as you found it in the Alphabet before; and putting all these Numbers into the total Sum, divide them by 7, and then if the Remainder be even, the Woman shall die first; and if it be uneven the Man shall die first.

know, if a Woman be with Child, whether she shall have a Boy or a Girl.

WRite the proper Names of the Father and Mother, and of the Month she conceived with Child, and adding likewise all the Numbers of those Letters together, divide them by 7, and then if the Remainder be even, it will be a Girl, if uneven, it will be a Boy.

To know if a Child new born shall live or die.

WRite the proper Names of the Father, and of the Mother, and of the Day that the Child was born, and put to each Letter his Number, as ye had before, and unto the total Sum, being collected together, put 25, and then divide the whole total by 7, and then if the Remainder be even, the Child shall die by and by, 0, and if it be uneven it shall live.

To know whether a Wife be Honest, or Dishonest.

WRite the Name of the Wife, and of the Mother, and put the Number to each Letter, as is foresaid, and unto the total Sum put 15, and divide it by 9, and then if the Remainder be uneven, she is dishonest.

You must gently write the proper Name in Latin, according to the true Orthography.

know what Planet hath Dominion in the Nativity of any Person.

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	0	20	0	40	50	60	70
I	K	L	M	N	O	P	Q
80	0	100	200	300	400	500	
R	S	T	V	X	Y	Z	

Take

Take the Numbers of every Letter of the proper Names in Latin, of the Party you desire to know, and of his or her Father or Mother, by the Alphabet abovesaid, then add all the said Numbers into one total Sum; then divide the same by 9, and then if one or four remain, it sheweth the Planet ☉ to have Dominion. If 2 or 7 the ☿. If 3, ♃. If 5, ♄. If 6, ♅. If 8, ♆. If 9, ♁. In like manner is known under which of the Coelestial Signs any Person is born: To try the same, sum together the Persons Names, his Father and Mother's Names aforesaid, and divide the same totally by 12, then if one remain, it signifies ♈. If 2, ♉. 3, ♊. 4, ♋. 5, ♌. 6, ♍. 7, ♎. 8, ♏. 9, ♐. 10, ♑. 11, ♒. 12, ♓.

The Number of the Planets and their Characters.

55. Saturnus. ♄	78. Jupiter. ♃	39. Mars. ♅	34. Sol. ☉	45. Venus. ♀
	114. Mercurius. ☿		45. Luna. ☾	



The Number of the Days in the Week.

106. Sunday. ☉	51. Monday. ☾	52. Tuesday. ♄	103. Wednesday. ♅
31. Thursday. ♃	68. Friday. ♆	45. Saturday. ♁	

FINIS.